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NADIAN JEWISH NEWS

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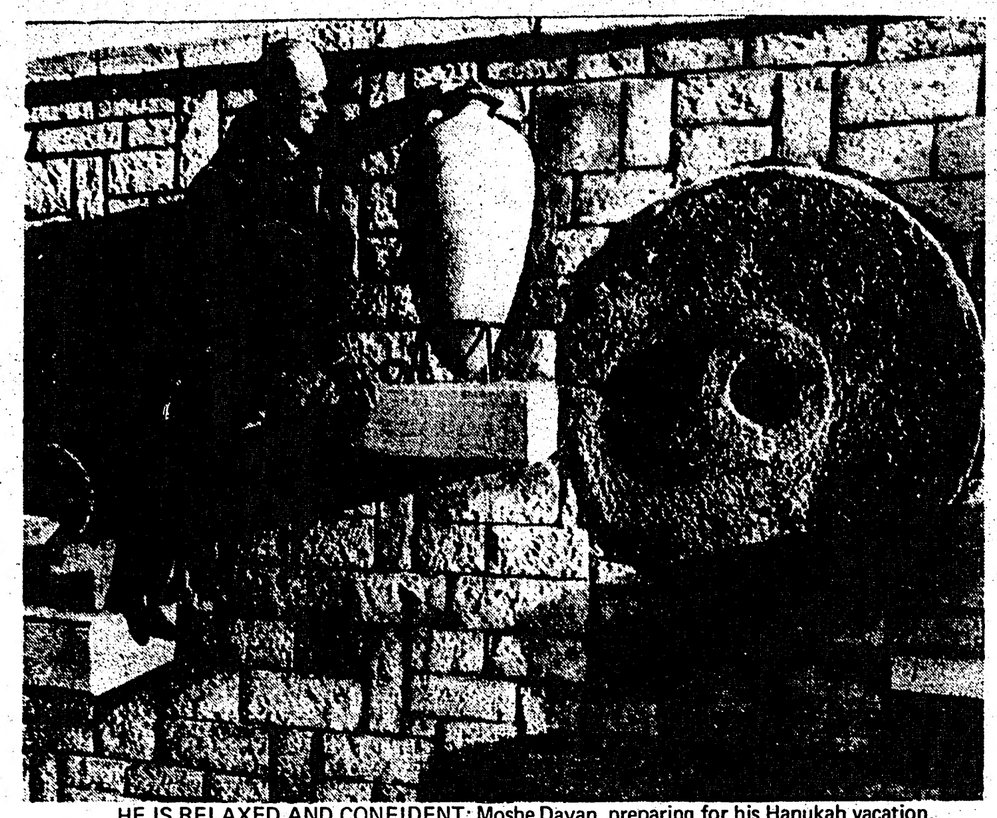


HE IS RELAXED AND CONFIDENT: Moshe Dayan, preparing for his Hanukah vacation, admires a newly discovered ancient vase for his private museum.

Israel important Canada customer

EXPORT AT $20 MILLION

HANUKAH SUPPLEMENTS

This issue of The Canadian Jewish News contains *the first of two* supplements featuring Hanukah. In it appear special articles and goodwill Hanukah greetings from Toronto, Ottawa and London firms.

The second Hanukah supplement, to be published next week, will contain more holiday articles plus goodwill messages and greetings from firms in Montreal and from our national advertisers as well as other Toronto businesses.

Happy Hanukah!

Canada's Minister of Industry, Trade and Commerce, the Hon. Jean Luc Pepin, who addressed the Canada-Israel Chamber of Commerce in Montreal.

JERUSALEM, OTTAWA ARE FACING SIMILAR PROBLEMS

by the CJN reporter

Slowly but surely Israel is becoming one of Canada's very important customers, it was revealed at the last annual dinner of the Canada-Israel Chamber of Commerce and Industry.

The capacity filled dining hall at the Ritz in Montreal heard that the total for 1969 of Canadian exports to Israel is expected to reach $20 million against $2 1/2 million in 1956.

Both Canada's Minister of Industry, Trade and Commerce, The Hon. Jean-Luc Pepin, and Israel's Ambassador to Canada, the Hon. Ephraim Evron, lauded the business relations between the two countries.

Speaking on behalf of the Canadian Government, Mr. Pepin stated that the Chamber of Commerce has helped create a favorable climate in the business communities of both countries. "The Canada-Israel Chamber of Commerce and Industry has made progress since its establishment in 1961," Mr. Pepin said. "The same applies to the work of the Canada-Israel Regional Council for Trade under the direction of Mr. Ray D. Wolfe."

The Minister went on to say that the Chamber and Department "have developed good, cooperative relationship." He then assured the assembled that the Canadian Government will increase its effort so that trade shall continue to develop for the expansion of reciprocal economic interest."

Mr. Pepin then spoke of the similarities between Canada and Israel. He said:

. Canada and the State of Israel have both undergone difficulties to build a nation consisting of different cultural elements, as both countries had to face the problem of integrating immigrants.

. Both countries share a tradition of respect for individual liberties and justice.

. Both countries need foreign capital to develop its industry.

. Both countries, with large stakes in foreign trade, do cooperate in international trading institutions such as the Gatt and Unctad.

The Minister continued, stating that the record of Canada-Israel trade has been encouraging. He expressed hope that in 1970 Canadian export to Israel will rise to $20 million. "The changing pattern of Canadian export to Israel over the last twenty years has been a reflection of the various stages of economic growth which that country (Israel) has achieved."

Ambassador Evron spoke impressively about Canadian-Israeli relations.

(The full text of Mr. Evron's speech appears in the Hanukah Magazine of this Issue.)

At the meeting, Ray D. Wolfe of Toronto and Philippe Ewart and Dr. Guillaume Piette of Montreal were presented with certificates of merit for helping develop trade between the two countries.

Mr. Steven S. Barber, executive director of the Chamber, delivered an interesting report on the development of trade between Canada and Israel. The meeting was chaired by Mr. Melvin M. Chorney, the newly elected president of the Chamber.

RUSSIA VERSUS AMERICA

THE STRUGGLE FOR THE MIDDLE EAST

A JCNS exclusive

by Walter Laqueur

President Nasser gets a bear-hug from Soviet Prime Minister Kosygin during the latter's visit to Egypt.

What direction is Soviet policy likely to take in the years to come, and how are the Middle East countries likely to react? There are no certainties, only trends and possibilities, and about these, too, it is now more difficult to speculate than before. The Middle East political scene is forever changing; it cannot be analysed in isolation from all other major political and military problems in the contemporary world.

Seen from the present, the future of the Middle East depends above all on internal developments in the Soviet Union and, to a lesser extent, on the United States. Essentially, the Soviet Union has become a conservative society with a superstructure of revolutionary idealogical phraseology; its appeal as the home of Communism scarcely extends beyond its own borders; the idea of world revolution was abandoned long ago.

But the Soviet leaders still feel they have to expand their own cordon sanitaire. Once a sphere of influence Once a sphere of influence is established there is a temptation to look for yet another beyond it, to make it quite secure: empire-building is a self-generating business. They know that, as a Russian eighteenth - century statesman said, "that which stops growing begins to decay."

As the Soviet Union reaches strategic parity with the United States, there is greater readiness to follow a high-risk policy in areas thought to be non-vital to America. It has entered a stage of transformation, but not, as was widely assumed after Stalin's death, into a more liberal and democratic system.

The Soviet leaders cannot dissociate themselves altogether from the old beliefs because this would undermine the legitimacy of their rule. In competition with China for leadership over the camp, if for no other reason, they are under strong pressure to keep up the revolutionary posture and to pursue a militant foreign policy.

INTERNAL CONFLICTS

The paradox of Soviet development is that while militarily the country has become so much stronger during the past 20 years, politically it is far weaker than under Stalin, when no opposition was tolerated inside Russia or the Soviet block. The political weakness, the many conflicts inside the Soviet block and within the Soviet Union itself, are not necessarily conducive to a policy of detente; there is many an historical precedent for escape into activism.

At the present time Soviet foreign policy seems closer to that of Ivan Kalita and Ivan the Terrible than to that of Lenin. It was relatively easy to imagine how a well-disciplined Marxist-Leninist would behave in a given situation, but is is becoming more difficult each year to anticipate the reactions of the latter-day Bolshevik, whose idealogy is a mixture of many strange elements, and whose attitude fluctuates unpredictably between extreme caution and surprising recklessness.

During the 'sixties there was an understanding with the United States about spheres of influence, and certain rules of the game are still observed. But with strategic parity the question of the rules of the game and of a redivision of spheres of influence is bound to be reopened.

The Soviet Union has pursued a foreign policy that even from a position of relative weakness did not lack drive or self-confidence; how far will it go in a position of strength? The Middle East is, in geopolitical terms, Russia's back garden; this at any rate is how Soviet leaders see it. They seem to believe that an area so close to their borders should become their sphere of influence.

The stability of the 'sixties and the rules of the games were based on the credibility of the American deterrent. As strategic parity is reached, some American commitments are bound to be reexamined in the light of a new world situation. It will be asked to what extent American national interest is involved in the defence of the Middle East. Less, no doubt, than Russia's; much less than Europe's.

The Middle East has long ceased to be geographically important; there are no crossroads in the air age. Military bases in the area are desirable, but by no means essential; the ICBM has changed all that. The United States is not a major importer of oil; less that three per cent of the oil consumed in America comes from the Middle East, and this could easily be replaced. As far as American national interest is concerned, Middle East oil does not figure high.

There are ties of friendship between the United States and some Middle East nations: Turkey, a NATO member, Israel, and a few others. Neo-isolationists will no doubt argue that their fate is not a matter of life and death for America.

Yet the fate of the area as a whole will remain a matter of supreme concern to all American policy-makers, for if it were to become an exclusive Soviet sphere of interest the repercussions on the world situation would be immediate and far-reaching. It would decisively shift the balance of power and would have incalculable consequences all over the world.

It was generally believed in Washington during the 'sixties that, given a strong military presence in the Middle East, the Soviet Union would bring about an escalation of the conflict on to the global scale.

Despite the traditional Russian interest in the Middle East, the Soviet Union has no vital economic stake in the region, nor does the Middle East constitute a military threat. The Soviet drive to the south is basically a forward political prestige operation, potentially rewarding, but not essential.

RISKS INVOLVED

Hence there is a good chance in Washington's view that due caution is likely to be exercised in Moscow with regard to the risks involved. But there remain several major question-marks. Centrifugal forces have been at work for a long period in both West and East, but the process has not been symmetrical; whereas in the Soviet Union the feeling of political weakness may well lead into an escape into action, it is strengthening neo-isolationism in the United States.

As the Soviet leaders realise that it is becoming more and more difficult to hold the empire built by Stalin, their methods are likely to become more repressive rather than more tolerant. There is not the slightest doubt that they want to keep what they have, and this can be achieved only by extending their spheres of influence. The feeling of weakness adds urgency to this belief.

In America, on the other hand, the Vietnam war has strengthened latent isolationist feelings, to which is added the fear of over-commitment and a growing belief, not only among the pacifists and the New Left, that America should attend to its domestic problems and stop playing the world's policeman. Since the White House, the State Department, and even the Pentagon do not take their decisions in a vacuum, but are influenced by public opinion, it will depend in the last resort on domestic developments whether and how vigorously America will defend its interests in the Middle East.

As Soviet pressure grows, the call for a more active American policy is likely to emanate from Europe, Asia and the Middle East. In the view of many Europeans and Asians, American interventionism and the cold war mentality used to be the main threat; in future they may come to regard American isolationism as the main danger.

Soviet foreign policy is likely to concentrate on the areas adjacent to the Soviet Union in Europe, on the Middle East and Asia. As a result, Americans now feel less concerned about Soviet policies than those geographically nearer to the Soviet Union who have begun to realize that the roles are about to be reversed and that an immediate threat will affect them far more than the Americans.

The inability of West Europe to overcome its internal divisions, to develop a political will and a policy of its own, and its political and military impotence, is the great tragedy of the post-war period. West Europe still has far more vital interests in the Middle East than America, but it has found itself totally incapable of asserting its influence and pursuing an active European policy in the area.

Twenty years after the end of the war, West Europe has abdicated in the Middle East, and this despite the fact that it is economically stronger than the Soviet Union and in most other respects potentially its equal. The resistance to European unity, first by the British, later by de Gaulle, has virtually reduced Europe's influence to nil; and nowhere is the decline more palpable than in the Middle East.

Commentary

by M.J. NURENBERGER

IS PARIS AT WAR WITH OTTAWA?

Montreal's great event

The Cracow Landsmanshaft in Montreal is sponsoring a communitywide observance of the 60th anniversary of the famous Cracow Maccabi Sports Club. The anniversary will be noted at the gala Hanukah festival which will take place this coming Sunday afternoon, December 7th, at the Congregation Anshei Oser-off, 5380 Bourret.

Leading Montreal organizations and societies, and prominent Montrealers, will participate in this celebration of an organization which was more than a sports club: it earned fame during World War II because of its members' resistance to Nazi occupation and in the upbuilding of the Jewish state prior to and since the establishment of Israel.

(Read article on Cracow Maccabi anniversary on the Montreal community section, page 5)

GERMAN HOMAGE TO DUTCH JEWS.-Bonn President and Mrs. Heinemann (right) with Rabbi Soetendorp, last week, at the monument to Dutch Jewish victims of Nazism. On the left are Queen Juliana, Rabbi Brodman and Rabbi Drukarch, Prince Bernhard and an aide.

TORONTO SYNAGOGUES AND ORGANIZATIONS

HANUKAH PARTY

The Adult Study of Adath Israel held a Hanukah party last night. A Symposium on Worship will be held next Thursday evening, December 11th.

Last night Rabbi Erwin Schild discussed: Practical Source Book on Judaism.

OFFICERS

New officers installed by B'nai Israel Beth David Congregation are: Alex Eisen, president; Maurice Cohen, 1st vice president; Boruch Noy, 2nd vice president; David Dunn, secretary; Sydney Fox, treasurer; Lou Swimmer, secretary. Trustees are Jack Jacobson, Jack Pollock, Joseph Steiner, chairman, Board of Governors, Bernard Rubin, Board members: Sam Bloom; Jack Chiswin; Aaron Cohen; Joseph Feldt; William Fienberg; Louis Freedman; Harry Glassman; William Gryfe; Lawford Harris; Shelley Jackson; Melvern Katzman; Dave Kushnir; Sam Lipsky; Rubin Marks; Jack Marmer; Jack Oberman; Bernard Papernick; Richard Rovan; Bert Shinwill; Stan Smither; Julius Sokoloff; Phil Stone; Morris Tepperman; Abe Vanek; Morris Vanek; Murray Vernon; Wilf Yaphe; David Zuckerbrot.

Brotherhood executive: Alfred Pilch, president; Dave Kushnir, 1st vice president; Stanley Maidenberg, 2nd vice president; Joseph Steiner, Treasurer; Bert Shinwell, recording secretary; Jack Gertzbein, corresponding secretary; Max Wiser, financial secretary. Board of Directors: Stanley Capland; Sonnee Cohen; Sidney Dinetz; Howard Davis; Louis Freedman; Sydney Fox; Joseph Goldberg; Moe Green. Also: Rubin Marks; Irving Nusinoff; Harold Pollock; Richard Rovan; Carl Eotman; Alec Shapiro; Max Sandler; Harry Sandler; Philip Solish; Albert Taub; Stephen Urowitz; Morray Vernon; Sam Walerstein; Syd Weiner; Wilf Yaphe; David Zuckerbrot.

Shield of David Award was presented to Max Sandler. Phil Stone served as chairman; Rabbi Albert Pappenheim was installing officer.

GUESTS

This coming Sunday, December 7th, Brotherhood will be guest in the morning of Beth Jacob Synagogue. Rabbi Berglas will speak. Rabbi Moses Burack is spiritual leader of Beth Jacob.

PARTY

Council Hachazonim of Toronto will have a Hanukah party coming Monday evening at Clanton Park Synagogue. Cantor Hammerman is in charge.

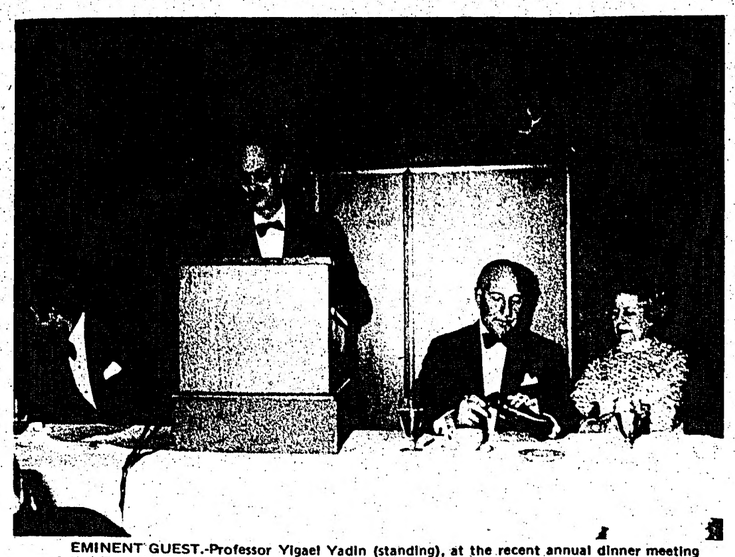
CHILDREN'S PARTY

B'nai Israel Beth David Brotherhood held its annual Hanukah children's party yesterday.

INSTALLATION

Beth Am's installation of the Board and Executive will take place next Friday, December 12th. Ben Katzman will be honored.

The Study Institute, conducted by Rabbi Lerner, will be held on the 17th of this month.



EMINENT GUEST.-Professor Yigael Yadin (standing), at the recent annual dinner meeting of the Toronto Chapter, Canadian Friends of the Hebrew University. He is flanked by Dr. Ralph Halbert (left), Chapter president and dinner chairman, Allan Bronfman (right), national president of the Canadian Friends of the Hebrew University, and Mrs. John A. Sherman, a national vice president of the Canadian Friends.
Prof. Yadin illustrated his address with slides on his most recent excavations at Massada.

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Don't go near the water

By Geoffrey Paul

The JCNS foreign editor just has returned from Sinai and the Suez Canal and reports on his trip.

ADJUSTED to warfare only in cinematic terms of massed armour and thousand-bomber raids, this correspondent was not prepared for the vast emptiness of Sinai, its lunar landscapes of untenanted sand, miles of finely metalled roads and the only sight of another human, that of a Bedu making his way across the wastes from nowhere to nowhere, camel in tow.

There are troops here, one knows, an arsenal of modern weapons. But you see almost nothing, and what you do glimpse is almost meaningless beneath its camouflage.

The traveller to the Suez battlefront does not so much make his way there, as stumble across it. A ship stranded between the two banks of the Canal, standing amid the sand like an illusionist's trick, is the first indicator. But there is no stopping to take in the view.

Egyptian snipers

With Egyptian snipers following the maxim, "If it moves, shoot it," you keep your head down, your tin hat on and, if you are the driver, your foot hard down on the accelerator, hoping you make the shelter of the next sandhill before the marksman over the way can brush away the flies.

The days when Israeli soldiers used to take a dip in the Canal or pose for cameramen complete with fishing rod and a big smile are long over. "Don't go near the water," is a standing order and looking through the periscope in a forward bunker one sees why.

There, so close that you feel you could reach out and shake his hand, is an Egyptian sniper, his finger on the trigger, his gunsight methodically following the arc of your lenses.

"Keep your head down!" "Get that helmet on!" You feel like an idiot stumbling, blinded with perspiration among the sandbags, while the young soldiers you have disturbed at their lunch in the dug-out walk around bare-headed, demolishing huge plates of tomato salad and wondering out loud whether you did not have anything better to do on such a hot day, like swimming at Herzlia.

Israeli soldiers keep their heads down to avoid sniper fire from the Egyptian side of Suez Canal

"If you hear a whistle blown, get into the nearest bunker," instructs an officer. You look for the nearest one. But there is no room. It is full of apples, boxes of apples. A soldier offers one, but not before washing it.

Off again, speeding along the road to Kantara in our Tel Aviv taxi. How could they miss it, with the sun sparkling off its new, bright yellow paint? Smoke drifts lazily in the sky. Shelling. But there is no accompanying sound.

A single aircraft glints silver in the sky, then suddenly streaks down towards the other side. You see nothing, hear nothing. The sand absorbs and muffles much of the sound.

Near Kantara, a whirlwind approaches—a half-track, its crew in full battle gear, Bren at the ready, whipping up a dust storm in its wake. The contrasts in transport are surrealist, but the musing stops short when the next puff of smoke appears overhead, like a giant smoke ring against the too blue sky.

A little behind the lines, where steel helmets are not so *de rigueur*, the visitor is struck by the large number of troops wearing yarmulkas. A special battalion of Orthodox Jews? The explanation is other, and poignant.

The traditional headcovering of the pious Jew has become something of a talisman for these youngsters manning Israel's toughest war front. They wear it to ward off the evil eye, the killing shell. You walk with death at Suez. Even at that moment, a man was dying in the empty streets of half-demolished Kantara.

It is getting dark as you head north again. The army does not approve of civilian vehicles travelling the roads of Sinai at night, their headlights offering a tempting target for the occasional Egyptian jet which dares an inland foray.

Like Wild West

Besides, there is a promise of fish and chips in the Sinai coastal kibbutz of Nahal Yam, a place out of a second-rate "B" film on the old Wild West, except that here there are palms and the blue Mediterranean as backdrop, and the scattered signs of battle were made by Egyptian bombs, dropped wide, not by Colt revolvers.

But the men who swagger in to the sparse, cash-on-the-nail, eating place maintained by the fishermen kibbutzniks, have that same tough, edgy style we remember from wet afternoons of childhood at the cinema.

The fish is good, the chips wonderful. One of the toughs looks at you from under lowered lids. "Sorry," he says in sabra-accented English, "we seem to have forgotten the vinegar."

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DAMASCUS CAPTIVES

London (JCNS) - The Indian High Commissioner's office in London has agreed to forward, via New Delhi, letters and Chanucah greeting cards from Britain to the two Israelis held in Syria since the hijacking of a TWA airliner, in which they were passengers, to Damascus by Arab terrorists on August 29.

This follows an approach to the Indian High Commission by Mr. Harold Sebag-Montefiore, president of the Anglo-Jewish Association.

Today is the 91st day spent in Syrian captivity by the two Israelis, Professor Shlomo Samueloff and Mr. Salah Moualem.

Chanucha, the festival of deliverance and freedom, will coincide with the 100th day of their captivity, and Mr. Sebag-Montefiore thought it would be a good idea if people in Britain could send them greetings on this occasion.

He told the JCNS that any letters or greeting cards to the two Israelis addressed care of the Political Department, India House, Aldwych, London, will be delivered to the Indian Ambassador in Damascus, who will then hand them over to the Syrian Government.

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The lighter side

by Sadie Levine, London

THE LADY EATS HER WORDS

I know one room in the house where dieting is a hopeless project. It's in the kitchen. That is to say, if you are the kind of cook who tastes devotedly everything that goes into the pot.

Evelyn Rose does. She eats everything she writes. "One day we had six chocolate mousse dishes for comparative tasting. I feel I never want to see another chocolate mousse."

She tells me she has tasted over 2,000 recipes. She has an assistant sampler, Mrs. Sula Leon. And between them they nibble and nosh their way through every cookery column you read on these pages.

So does her family -- husband, Myer, who she says is a "fin bec" (good palate), David (20), who, when a little boy, once said "Can't we have an ordinary meal?" Alan (17) and Judy (8 1/2).

There is not an ulcer between them. Nor an extra pound of flesh, to all appearances.

She is bonny and rounded which is as it should be. Myself, I would not trust a scraggy cook. She's always in a frantic rush and this, she says, is what keeps it down.

She has a busy schedule, filled with, among other things, her work as consultant to England's Butter Information Council, the National Herring Industries Board, as regional consultant for a large Public Relations Company dealing with consumer goods, lecturing at colleges and women's organizations, her work on TV and radio, as cookery writer for the Home Economists, of whose professional body she is national vice chairman, and as honorary consultant to various Jewish organizations.

So she was in one of her frantic rushes when we met this week, erev publication of her new book, The Jewish Home.

This is a handsome illustrated gift book containing what every girl should know about homemaking and home cooking.

There is a section for setting up the home which has invaluable advice about "What kind of kitchen" . . . the most important room in the family's life. Preparations for Shabbat and festivals is another important section and there are over 100 of her famous recipes . . . specially described for the young marrieds.

What I like very well about this book, apart from its friendly expression, is the writer's policy about housework, and I believe this will recommend itself to every young career woman contemplating housewifery.

"Don't feel guilty," she said, "if you don't like housework. Get it done as quickly as possible. More important than spit and polish is that a home should be a home in the real sense of the word."

HUMAN RELATIONS

SUPERIOR PERSON

DR. ROSE N. FRANZBLAU

QUESTION: I am 15 years old and an honor student. My problem is that I am crazy about my best friend's brother, who is 19 and works. He doesn't go to school.

I see him very often and he is always very polite and sweet to me. Many times when I am there he offers to drive me home and does so. He gives me compliments on my clothes and he tells me I am pretty. I haven't dated very much yet. People tell me I am very pretty and quite mature.

When I go to my friend's house he stays around and always talks to me. Why is it that he doesn't ask me out?

I am going crazy. I can't put my mind on anyone else but him. Do you think anything will ever come of this?

His parents like me very much. I have been his sister's friend for two years and we are extremely close. My parents know him and like him. The only thing no one can understand is why he won't ask me out. He even told his mother, he thinks he likes me. So my friend told me.

ANSWER: Throughout life daydreaming serves as a form of release for wishes or desires that cannot come to pass in reality - as yet.

In the early years, the little one concocts a world of wishful thinking and pretending, which opens the door again and again for the parents to step in and bring the child back to the world of reality. By the time the child enters school, there is no much fun and excitement in having her curiosity satisfied that the fantasy world is given up, in large part.

With the beginning of adolescence, new feelings emerge which the youngster knows full well she cannot as yet express in behavior. So, she begins to dream about the kind of male she would like to have. Here again she may use wishful fantasy and "fall in love" with a great movie star, athlete, or singer, who doesn't even know she exists. She nevertheless can run the gamut of emotions from A to Z when she daydreams about him.

Or she may come a little closer to reality, and "fall in love" with some boy at school, who is equally unaware of her existence. She interprets a polite "hello" or a casual conversation as a sign of undying love for her.

This type of acting-out in fantasy is a kind of dress rehearsal, which in a way helps to prepare the youngster for the social life ahead--if it is not too far-out.

Ordinarily, a boy of 19 would not consider dating a girl of 15. Five or six years later the same age difference would no longer matter. For a boy to date a girl so much younger is to make public his feeling of inferiority and say the world that he can't get a girl closer to his own age.

That your friend's brother is polite and kind to you and gives you an occasional compliment only says that he is a nice person and thinks you are, too. Apparently, your girl-friend's parents also approve of you and are happy that you are their daughter's friend. This does not mean that they want you to marry into the family.

You are evidently a superior person, who is both attractive and bright. Once you begin to date boys your own age or just a little older, you will have the kind of social life you really want. Then you will not be so dependent on your special girl-friend, and will not indulge in fantasies about her brother to fill up your loneliness.

Friendships begun at 13, like dating that starts too early, are more likely to break up as the youngsters approach middle adolescence. Perhaps you feel this coming and so have to be rejected by her brother in order to break up with her.

Make new friends with girls, and friendships with boys will follow. This will not be a desertion of her or an act of disloyalty to her. It would simply say that, in growing up, you are apt to grow away from peers you once considered close friends. This does not reflect on them, for they and their tastes will very likely change just as much as yours.

INDIA-ISRAEL FRIENDSHIP: Lechaim! 'Adina Shellim (left), the Bombay Jewish girl who represented India in the "Miss World" contest in London pictured with "Miss Israel," 21-year-old Tehila Sela.

REPRESENTS INDIA IN MISS WORLD CONTEST

London (JCNS) - India, with a Jewish population of only 14,500 out of a total of some 440 million, has chosen a Jewish girl, Miss Adina Shellim of Bombay, to represent her in the Miss World contest in the Royal Albert Hall here.

Miss Shellim, a 21-year-old model, comes from a religious family. She was educated at the Sir Jacob Sassoon High School in Bombay.

Slim, with soft, long dark hair and gleaming eyes, Miss Shellim has used the little time she could spare from her exhausting week here preparing for the contest, to brush up her Hebrew which she learned during a visit to Israel last year.

Her "teacher" there was Miss Tehila Sela, the Miss Israel contender in the competition. Miss Shellim will visit Paris to meet one of her uncles, a counsellor at the Israeli Embassy.

East River

WESTERN POWERS ABSTAIN ON ANTI-ISRAEL RESOLUTION

United Nations, New York (JCNS) - The Third (Social, Humanitarian and Cultural) Committee of the U.N. General Assembly has approved a one-sided resolution asking the General Assembly to call urgently on Israel "to desist forthwith from its reported repressive practices and policies towards the civilian population in the occupied territories".

The vote was 51 in favor, 11 against and 50 abstentions. Britain, the United States and France were among the abstainers. The resolution will now go before the plenary of the General Assembly, where a two-thirds vote of the members "present and voting" is required for passage. This the sponsors are expected to obtain.

The resolution, presented by Pakistan and five other States, differed somewhat from the original draft. One paragraph was dropped. This requested the committee established under a previous resolution to investigate allegations against Israel and to report as soon as possible.

Israel has refused to permit this committee into the area unless a similar investigation is undertaken of atrocities against Jews by Arab States. The Secretary-General, U Thant, has ruled that this is not in the committee's terms of reference.

CAREFUL EXAMINATION NEEDED

Mr. Peter Archer, of Britain, explaining his abstention, said that his delegation fully agreed that the U.N. and the Third Committee should not simply dismiss allegations of violations of human rights, but should call for a careful examination of them.

However, it was concerned that particular paragraphs stated as established facts allegations which still required investigation, and, even with the inclusion of the words "reported" (which the sponsors inserted just before the vote), one of the operative paragraphs could only be construed as a statement of fact, a criticism which was also true of another paragraph.

The French delegate, Mr. Bernard Destremau, explained that he had abstained, because, under Article 2 of the Charter, the General Assembly could not make any recommendation dealing with a conflict or any situation which was before the Security Council. However, he expressed regret at the "disquieting and anguishing" situation resulting from the Israeli occupation.

Speaking for the United States, Mrs. Rita Hauser, its representative in the committee, said that in abstaining, her delegation was mindful of her country's participation in consultations among the major Powers, the aim of which was to assist the U.N. peace emissary, Mr. Gunner Jarring, and the parties themselves in finding a "just and lasting" solution to the problems of the Middle East.

She said that certain aspects of the Third Committee's debate were "highly distasteful" to her delegation. The anti-Jewish arguments were resurrected at times "to our shock and utter dismay." The well-being of all the inhabitants of the Middle East was not served by the defaming of Jews, "by whatever euphemism may be employed."

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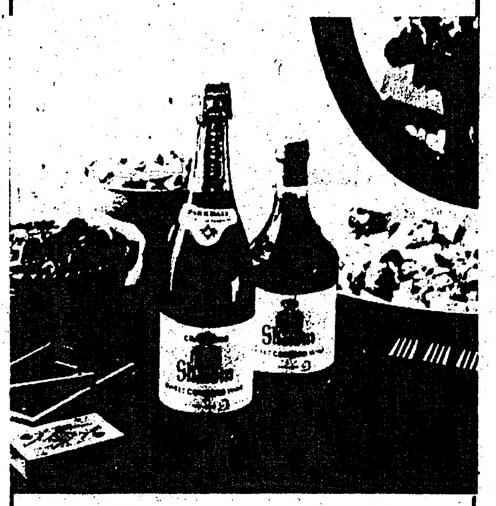

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AT THE

ALL-ISRAEL HANUKAH FESTIVAL

SUNDAY, DECEMBER 14 -- O'KEEFE CENTRE

EDWARD G. ROBINSON

SARAH AVIANI YEMENITE TRIO

THE ZIMEL BROTHERS

There is nothing quite like the annual Hanukah Festival for Israel. It is a celebration. It is a happening. It is an outpouring of pride and love on the part of men and women joining to strengthen Israel. It is an entertainment of music, dance and drama. It is an unusual artistic and cultural event in the tradition of a holiday that commemorates Jewish courage, faith and love of freedom. Where else but at the Hanukah Festival can you find the exciting array of stage and film celebrities who will participate in this year's program: EDWARD G. ROBINSON, YACOV DAN, THE SARAH AVIANI TRIO, THE ZIMEL BROTHERS, THE SAHBRA DANCE TROUPE, THE HANUKAH FESTIVAL ORCHESTRA conducted by GORDON KUSHNER. Where else but at the Hanukah Festival can you enjoy a sense of oneness with the people of Israel expressed through your meaningful gesture of support for its future welfare by your pruchase of Israel Bonds.

Free reserved tickets to the Hanukah Festival for Israel are now available upon request to purchasers of Israel Bonds. There will be two performances at O'Keefe Centre. Matinee at 3:00 p.m. Evening performance at 8:15 p.m.

UPPER CANADA LODGE DINNER HONOURED HY LAMPERT: It was a gala evening at Beth Tzedec Synagogue on Thursday evening, November 27th, when members and friends of Upper Canada Lodge B'nai B'rith joined in paying well-merited tribute to Hy Lampert for outstanding service to the cause of Israel's economic survival through State of Israel Bonds. A veteran of the Bond effort both in B'nai B'rith and the community at large, Mr. Lampert now serves in the important post as Chairman of Jerusalem Guardians. Shown here are a group of leading participants on the evening's program. Left to right: Hy Lampert, recipient of the "Tower of David Award; D. Lou Harris, National Chairman, State of Israel Bonds of Canada who made the presentation; George Goldlist, Dinner Chairman; Morris Luftspring, Israel Bond Chairman who received the "Honour Award"; Morris Waxman, Israel Bond Chairman for over-all Toronto B'nai B'rith; and distinguished guest speaker Yehuda Hellman.

ADATH ISRAEL ADVANCE RECEPTION SPURS BOND EFFORT: William Greenspoon, brother of Max Greenspoon, Adath Israel Congregation's honouree for their annual Tribute Dinner on behalf of Israel Bonds, was host at his home for an advance Cocktail Reception on November 23rd which resulted in the enrollment of many new purchasers of Israel Bonds to boost the congregation's already impressive total. Tuesday, December 9th, is the date of the Tribute Dinner at which Mr. George Jessel, "Toastmaster-General of the United States", will make his only appearance in Toronto this year, to join in paying tribute to Max Greenspoon. Shown here is a group of guests at the Reception, left to right: Max Greenspoon, Rabbi Erwin Schild of Adath Israel Congregation; Max Wolofsky, distinguished Jewish leader from Montreal who was guest speaker; William Greenspoon, and Albert Walsglass, Israel Bond Chairman, Adath Israel Congregation.

HARRY GORMAN HONORED AT RECEPTION FOR B'NAI ISRAEL BETH DAVID: Harold Soupcoff and Hy Shore were co-hosts at a successful Advance Reception honouring Harry Gorman on Tuesday evening, November 25th, in conjunction with the Tribute Dinner being tendered in Mr. Gorman's honour by B'nai Israel Beth David Congregation on December 11. Guest speaker on this occasion was the noted foreign correspondent and broadcaster Robert Mayer Evens. Shown here, left to right, are: Harold Soupcoff, Mrs. Soupcoff, Mrs. Harry Gorman, Harry Gorman, Robert Mayer Evans, Hy Shore and Mrs. Shore.

A DRAMATIC MOMENT AT THE FASHION SHOW LUNCHEON NOVEMBER 27th: It was a proud and gratifying moment for Mrs. Charles Rockfield when she received the "Woman of Valour" pin in recognition of her achievement in the sale of $100,000 in State of Israel Bonds. The presentation to Mrs. Rockfield was made by Mrs. Morris Zweig, Honourary Chairman of the Women's Division, State of Israel Bonds of Toronto, and Mrs. Ephraim Evron, wife of the Ambassador of Israel to Canada. The event climaxed the 1969 Women's Division Bond effort and recorded the total of nearly one million dollars in Bond sales by members of the Women's Division. Mrs. Irving Sussman, Chairman of the 1968 Women's Division drive was the recipient of the "Tower of David Award" for her inspiring service and leadership. Israel's foremost fashion designers provided the fashions on view at the luncheon.

Shown here, left to right, are: Mrs. Morris Zweig, Mrs. Charles Rockfield, Mrs. Ephraim Evron, Mrs. Gabriel Alter, Chairman of the Women's Division, and Mrs. Abba Gefen, wife of Israel's Consul-General to Toronto.

FOREMOST SPOKESMEN FOR ISRAEL

Guests at the B'nai Israel Beth David Congregation Tribute Dinner honouring Harry Gorman will be privileged to meet and hear one of America's most distinguished Christian leaders, Dr. Carl Hermann Voss who will be guest speaker at the December 11th event in cooperation with State of Israel Bonds. Dr. Voss is the founder of the American Christian Palestine Committee and former Chairman of its Executive Council. He has long been an effective and eloquent spokesman in support of the reconstruction of the modern State of Israel, which he has visited on many occasions. He is a noted author and is frequently seen as a panelist on leading television programs.

Mr. Ira Hirschmann, U.S. diplomatic envoy, author, financier and an American Jewish leader who was personally instrumental in saving hundreds of thousands of Jewish lives during the Hitler era, will make a special visit to Toronto on Monday evening, December 8th, to address a Reception being hosted by Mr. Ed Mirvish for friends and business colleagues. It is anticipated that many new members of the National Honourary Societies of Israel, representing the top echelons of supporters of the Israel Bond effort will be enrolled on this special occasion.

LOUIS BURKE

COMMUNITY LEADERS IN FOREFRONT

FRED GROSSMAN and LOUIS BURKE

Co-Chairmen for Beth Sholom Bond Dinner

A large measure of the success of the Beth Sholom Israel Bond effort through the years has been due to the selfless dedication of congregation leaders who undertake roles of leadership in this cause. The annual highlight event of the Campaign is the Tribute Dinner honouring an outstanding leader in the congregation. The 1969 Beth Sholom Tribute Dinner will honour President Frank Cadesky, and will take place at the synagogue on Sunday evening, December 7th. Distinguished guest speaker will be Governor Theodore Roosevelt Mckeldin of Maryland. Fred Grossman and Louis Burke, Israel Bond Co-Chairmen for Beth Sholom will serve as Dinner Co-Chairmen. The large and enthusiastic Tribute Committee include the following: Rabbi Dr. David Monson, Cantor Ephraim F. Rosenberg, Treasurer Manny Ezrin, and Mr. and Mrs. Harry Arnoff, Mr. and Mrs. Harry Barkin, Mr. and Mrs. Harry L. Barkin, Mr. and Mrs. Jack Barkin, Mr. and Mrs. Sam Blank, Mr. and Mrs. Jack A. Blustein, Dr. and Mrs. Solomon Bond, Mr. and Mrs. Arthur Caplan, Mr. and Mrs. Herb Caplan, Mr. and Mrs. Lou Detsky, Mr. and Mrs. Henry Donsky, Mr. and Mrs. Moe Emer, Mr. and Mrs. Sam Federman, Mr. and Mrs. Sam Feldt, Mr. and Mrs. Albert Freedman, Mr. and Mrs. Fred H. Ganz, Q.C., Mr. and Mrs. Harry Goldstein, Mr. and Mrs. Julius Goodbaum, Mr. and Mrs. B. M. Gottlieb, Mr. and Mrs. Louis Gula, Mr. and Mrs. Jack Kreaden, Mr. and Mrs. Donald Latchman, Mr. and Mrs. Roy Lerner, Mr. and Mrs. Arthur Lipton, Mr. and Mrs. Lazar A. Lifschitz, Mr. and Mrs. Henry B. Lurie, Mr. and Mrs. Louis Mayzel, Mr. and Mrs. Barney Miller, Mr. and Mrs. Morris Orfus, Mr. and Mrs. Myer J. Oster, Mr. and Mrs. Louis Pearl, Mr. and Mrs. Seymour Pomotov, Mr. and Mrs. Edward Richmond, Mr. Al Riman, Mr. and Mrs. Al Rocket, Mr. and Mrs. Murray Rothblott, Mr. and Mrs. Manny Rotman, Mr. and Mrs. Irving Sacks, Mr. and Mrs. Harry Siegel, Mr. and Mrs. Alex Serota, Mr. and Mrs. Norman Shapiro, Mr. and Mrs. Max Shecter, Mr. and Mrs. Harry Sherkin, Mr. and Mrs. Arthur J. Siggner, Mr. and Mrs. Louis Soupcoff, Mr. and Mrs. Hy Sugar, Mr. and Mrs. Nathan Teperman, Mr. and Mrs. Max Tishman, Mr. and Mrs. Ben Walker, Mr. and Mrs. Ralph Zamonsky, Mr. and Mrs. Lou Zelunka, Mr. and Mrs. Max Zuchter.

NATHAN O. HURWICH

MORRIS FINSTEN

TORONTO LODGE DINNER

HONOURING ALFRED GREEN DECEMBER 9TH

Many prominent personalities in the community are taking part in the major event for Toronto Lodge B'nai B'rith when tribute will be paid to Alfreed Green for his service to Israel and the community. The Dinner will take place on Tuesday evening, December 9th, at Beth Tzedec Synagogue. The Rt. Hon. John G. Diefenbaker will be the distinguished guest speaker of the evening. Mr. Nathan O. Hurwich, honouree of the 1968 Tribute Dinner tendered by the lodge in cooperation with State of Israel Bonds, will serve as Dinner Chairman for this year's Bond dinner. President of Toronto Lodge is Morris Finsten who was host at an advance reception honouring Mr. Green on December 1st. Members of the Honourary Tribute Committee include His Worship Mayor William Dennison, Murray Ehrlick, President District 22 B'nai B'rith; The Hon. Allan Grossman, M.P.P., Sydney M. Harris, Q.C., The Hon. Justice Abraham Lieff, Rabbi Dr. David Monson, Senator Arthur W. Roebuck, Q.C., Rabbi Dr. Stuart E. Rosenberg.

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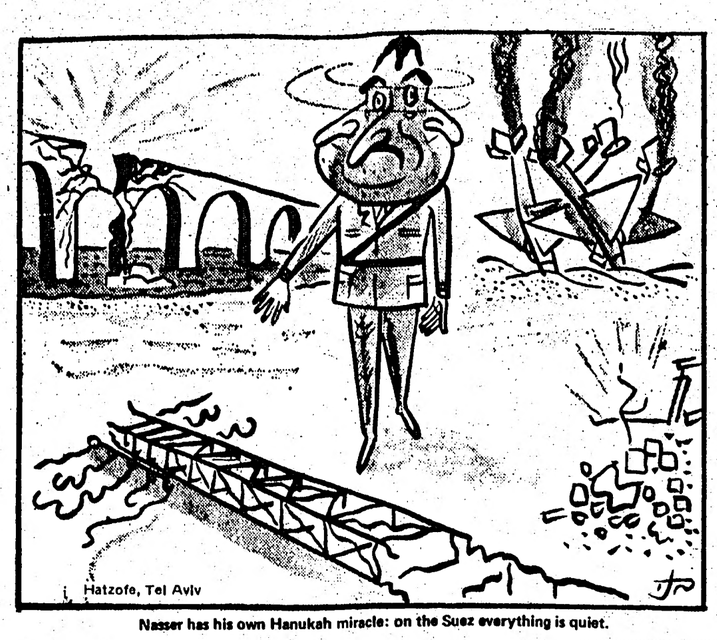
HEBREW CALENDAR
Friday, December 5, 1969. The 25th day of Kislev 5730. Sidra: Vayeshev
Second day of Hanukah
Candlelighting: Toronto 4:22, Montreal 3:52



Nasser has his own Hanukah miracle: on the Suez everything is quiet.

ASK THE RABBI
JCNS featurette

Q. The small community in which I live has no mohel. Can circumcision of our son be performed by a surgeon and sanctified subsequently?

A. Circumcision must be carried out by a Jew (since it is only binding upon Jews). And it must be carried out with the intention of discharging a religious duty, not a surgical operation. Conscientious Mohalim are always prepared to travel long distances in order to carry out the mitzva and it should be well within the realms of the possible to obtain a qualified mohel even in your circumstances.

Q. What is a mezuza and where does it have to be affixed?

A. Mezuza (plural mezuzot) means "doorpost" and is found in Deuteronomy 6, 49 (the Shema) and Deuteronomy 11, 13-21. By association the term mezuza was given to the strip of parchment upon which these two passages are written by hand. This parchment strip is placed in a case and fixed to the doorposts of the rooms of the house as a reminder of the Jew's allegiance to his God. The mezuza should be fastened to the right-hand doorpost (that is to say the right hand of one who enters the room) at a height of about two-thirds of the doorpost. It should be fixed in a slanting position with the higher end nearest to the room.

* * *

Q. Attacks are made from time to time on the Jewish method of slaughtering animals for food. What briefly is this method and what is its authority?

A. It is certain that on any reading of history the Jewish method of slaughter is very ancient. There is direct evidence that it has been practised by Jews for over two thousand years. The rabbis say that the principal laws of shechita (-"slaughtering") were given to Moses at Sinai. Shechita consists of the severance of the windpipe and gullet of the animal in one swift stroke by means of a very sharp knife which must be completely free of any notch. Many Orthodox Jews follow this method and refuse steadfastly to eat the meat of any animal killed in any other way simply because they believe that God has so ordained and that is enough for them. But it has also been assumed that the purpose of these laws is to avoid all unnecessary pain to the animal. Medical experts of the highest renown have testified to the comparative painlessness of the schechita method (that is, comparative to other methods - it is impossible to kill without inflicting pain).

The person who performs shechita, the shochet, has to spend years in training for the task and so the business of killing animals for food, messy and brutal at the best, is carried out by a man of some education and sensitivity so that all excessive coarseness and bloodthirstiness is avoided. Furthermore, the effect of these laws has been that no Jewish woman has committed the savage act of wringing a chicken's neck.

The Christians remain silent

MURDER IN ATHENS

At the New Orleans convention of American Hadassah, Dr. David Polish, vice president of the Reform Central Conference of American Rabbis, publicly stated in connection with the reaction of Christians to the Al Aqsa Mosque fire:

"I rise to denounce the libelous incitement against the Jewish people."

At the same time, Rabbi Polish protested against the "Christians who remain silent," the corrupt Security Council, the so-called radical left, and declared:

Not a single prominent voice in church or government circles was raised to attack this ugly canard against our people.

Now a murder has been committed in Athens. A few maniacs who believe they could weaken Jewish determination to survive by silly terrorist attacks hurled a bomb at an El Al office. The victim, among others, was a two-year-old child, a prospective immigrant to Canada.

We are waiting to hear the voices of outrage in the Christian churches. After all, the child was not Jewish, and the result of this *attentat* is not the destruction of a house of worship but the flickering out of the soul of an innocent child.

Somewhere in Athens a mother is weeping. And so are other mothers, among them many Arabs in Gaza and elsewhere whose children are the latest victims of this new international conspiracy.

The leaders of Christianity have not spoken. But the Ambassador of Egypt in Greece and the representative of Libya to the Hellenic Kingdom are both vying for the honor of having their lawyer represent the "heroes" who killed a baby.

Somewhere it is written that such blood is never covered by the earth. This blood is on the conscience of those in the Security Council who are flattering the murderers, on the governments that appease political gangsters and curtsy to their good mannered patrons.

Are we the silent Jews?

NEHAMA LIFSHITZ

Canadian Jews had the privilege this week to hear Nehama Lifshitz, the sweet singer of Russian Jewry. This woman, born after the Revolution, has impressed us not only with her artistic talent but, first and foremost, as the emissary of the silent Jews behind the Iron Curtain.

Perhaps the Jews in the Soviet Union are not silent if they can produce Nehama Lifshitz with her eloquence in Hebrew and Yiddish.

Only a few weeks ago, eighteen individual Jews in Soviet Georgia sent a letter to the United Nations, accurately expressing the Jewish point of view and the Jewish tradition regarding the Holy Land.

This letter, Let Us Go to the Land of our Ancestors, now also is recorded history. It is a document which will be studied so long as there is a Jewish people and so long as Jews teach their children how to sanctify the name of the Lord.

The Jews of Georgia, in their letter addressed to the Commission for the Rights of Man, at the United Nations, stated, i.e.:

"It is not racial discrimination that forces us to leave the country. Perhaps, then, it is religious discrimination? But, in this country, synagogues are allowed and we are not forbidden to pray at home either. However, our prayers are with Israel, because it is said: 'Let my right hand shrivel up if I forget thee, Jerusalem,' because we, religious Jews, consider that there is no Jew without faith, as there is no faith without tradition. Of what, then, consists our faith and our traditions?"

The Jews of Soviet Georgia then recounted the entire story of the persecution of Jews by Rome and others. Then they stated about the heroes of the past and the martyrs of days bygone:

"Their blood is in our veins, our tears are their tears.

"The prophecy has come true: Israel has arisen from the ashes. We have not forgotten Jerusalem and it needs our support."

They concluded: "We believe our prayers have reached Heaven. We know: our prayers will reach men."

These are but excerpts from this document which caused such a sensation at the United Nations and aroused the entire civilized world.

One must remember that all eighteen Georgian Jews are exposed now to persecution, even worse, when one considers the reality of life in the Soviet Union.

The least Jews abroad can do is to remember that we are the *Hinterland* of the vanguard defending Jerusalem.

What Israel needs today in the *hinterland* are such men as those who petitioned the United Nations from Soviet Georgia at the risk of their lives.

Perhaps the silent Jews are *we*.

(The full text of this historic letter appears in the second section of this issue).

DESPITE TENSION

JEWS ARE COMING

Tel Aviv (JCNS) - The latest forecast for immigration to Israel in 1970 is 55,000 to 60,000 - made by the chairman of the Jewish Agency, Mr. Arye L. Pincus, last week, in a talk at the Engineers' Club here. The total for this year is likely to reach 40,000, he said.

There had been a marked increase in the number of newcomers from North America, from 2000 in 1967, to 6,000 in the first ten months of this year, Mr. Pincus observed. Also, he added, there had been an upsurge of interest in emigrating to Israel among Jews in France, both French-born and those of North African origin.

However, most of the 7,000 Jews who had left Poland since the Six-Day War in June, 1967, had gone to other countries. Fewer than 3,000 had gone to Israel, Mr. Pincus admitted.

So far this year 2,000 Israelis who had emigrated have returned to Israel. This trend is expected to grow, following the announcement that from next summer Israeli emigres returning to live in Israel will no longer be accorded such special rights as exemption from customs duties.

LETTERS TO THE EDITOR

MONTREAL RABBI LAUDS CJN

Dear Editor:

Whether one agrees with you or not, one must pay respect to your fearless initiative in calling a spade a spade. John Stuart Mill was an atheist but went to church just to hear a man who believes in something speak sincerely. Your sincerity and honesty are admirable. Your courage in stating your conviction laudatory.

And in so many cases one simply must agree with you. Your expose on the delebation visiting the United Church leadership (Crisis in Canadian Jewish Leadership, The Canadian Jewish News, November 21st) makes the blood boil. I had thought that the days of the court Jew cringing before Christians and apologetically begging for the right o existence is past. Obviously in the minds of the Establishment there still is honor and dignity in assuming this anachronistic posture. The Yiddish expression for such attitudes -- 's post nisht -- is unbecoming.

There are some members of the younger generation who are disgusted by the supercilious attitudes of the Establishment, their "we know best" airs. These members are not of the category which has turned away in disgust from all of Judaism as a result of this Establishment attitude. They still are interested in Jews and their culture and religion. But they cannot stomach the hypocrisy of those who assume to speak for all Jews.

Our Establishment has been relatively free of rebellious sitins and demonstrative expressions of dissatisfaction. But unless reform is quick in coming that too will come to pass. In Los Angeles and Bostom committed Jewish youth are betaking themselves to organized Jewry demanding action on Jewish education -- more money not more pious words. They soon will betake themselves to "Jewish delegations" who assume to speak for Jews and tumble with our dignity.

Personally speaking, I like The Canadian Jewish News and I read its editorial comments eagerly. I have an idea that the Jewish youth I am speaking of like it too. There is no better remedy for the ills we suffer than unhypocritical truth. After all, truth is the seal of God, and we need more Godliness.

Rabbi Solomon J. Spiro
Young Israel of Chomedey
1025 Elizabeth Blvd.
Laval (Chomedey), Que.

NO MORE JEWISH SCAPEGOATS

Dear Editor:

Concerning the article of November 21st in The Canadian Jewish News, regarding the Deputation, I feel that as a Jew and a Zionist I am entitled to know who the leaders were who represented me at the United Church meeting. What right have they to speak on my behalf?

It is high time that we Jews stop apologizing to the world for our existence, or even for our mistakes; as any other people we are entitled to ours. We are not superhuman and if the leaders of the United Church do not approve of us it is just too bad. So far as I am concerned I couldn't care less. We can't expect to be loved by everyone and if they choose to hate us it's their loss.

And to those so-called leaders, I thought that the Galout Jew has vanished and that now we have a Jew with a backbone who is not afraid to speak his mind.

We owe no apologies to anyone and we should stop being so understanding of our enemies and their motives. They don't even try to understand us.

Why bend all the time? Haven't we bent enough already?

If the Church must have a scapegoat, let them look elsewhere.

(Mrs. L.) Shoshana Fine
108 Elise Terrace,
Willowdale

* * *

From the editors:

The case reader Fine discusses is now being handled by the central public relations organizations of our country. She can receive a release about this meeting from the organization to which she belongs. We do not believe it wise for us to denounce by name a Jewish group in public.

QUEBEC MINISTER CRITICIZED

Dear Editor:

Recently the Minister of Education, Jean-Guy Cardinal, was invited as guest speaker to a testimonial dinner held at a local synagogue in Montreal.

Mr. Cardinal proceeded to explain the benefits of Bills 62 and 63 to be presented for legislation within the next few weeks. He emphasized that all minority groups, regardless of ethnic origin, shall have the language of their choice in the field of education; however, he insisted that Quebec is not a 'no man's land', and that "the secular interests of the majority must survive and flourish in French." He continued to prove his point as he delivered a fourteen-page soliloquy in French, except for two paragraphs, which required direct English quotations, and he completely disregarded the fact that the five hundred people in the audience were English-speaking.

If "les Anglaises" are to respect our French neighbors, is it not fair and right for them to extend the same courtesy? Can you visualize the Governor-General of Canada addressing an all French audience in Quebec City in English? When in Rome, one should do as the Romans do. Out of common courtesy, the language spoken should have been English. If Mr. Cardinal's use of his mother tongue had been prompted by his lack of fluency in the English language, then surely he could have had his speech translated by one of his confreres. If this was impossible, an explanation and apology would have been acceptable.

Mr. Cardinal, however, is above reproach. He is "an island unto himself," and this unfortunately is his policy for the Province of Quebec. Will this also apply to all business and economic dealings outside our borders? How can the minorities be reassured, when his actions contradict the very words he has just utered!

The entire situation was very much like the Anderson Fairy Tale of, The Emperor's New Clothes, in parable form. The entire kingdom praised their monarch's invisible garments, exposing the sovereign's nudity, because they were ashamed and afraid to admit they were fools. Only an innocent child, incapable of prevarication, spoke up and gave the truth. So sat the wise men, the scions of our society, afraid to tell Mr. Cardinal that his courtesy required overhauling and improving. They gave him a standing ovation while looking blankly at each other like stunned sheep. Had a child been present, there would have been an undisguised moment of truth.

Do the minorities still think they are going to get a fair deal? Are we still sitting on that fence, afraid to move in any direction? How long will it be before we are pushed off forcibly? Let us climb off now and contribute our fair share to a bilingual province, but never a unilingual society. We were born here also, and we, too, are "Quebecois".

Milly and Sam Charon
Montreal, Quebec.

BOOKS OF THE WEEK
by Dr. Arnold Ages

Canadian book publishing

There is a welcoming trend in book publishing that should be encouraged. I am referring to the numerous volumes now appearing on the market which combine the graphic arts and the telling of a historical tale.

One of the best of this new batch of books is Ralph E. Shikes' The Indignant Eye (Beacon). Subtitle of this fine volume is, The Artist as a Social Critic in Prints and Drawings from the Fifteenth Century to Picasso.

As the titles suggest, the book is a treasure house of artistic reflections on the seamier side of Western history.

For this reason not all the paintings here are calculated to provide the reader with a pleasant aesthetic experience. Their purpose lies in a loftier realm (or so the artists would have us think) - to teach the viewer a lesson about man's struggle. Whether this is indeed the proper function of the artist is a debatable question.

The struggle involved here is the one directed against the domination of man in each century by all the elements of reaction: the Church; the feudal system; fascism; capitalism. Each sketch or drawing is accompanied by a thoughtful analysis in which Shikes tries to show how a particular painting represents a given mood within society.

Lovers of Picasso especially will be pleased by the selections drawn from his works. The story of his Guernica and the events surrounding his role in the Spanish Civil War make interesting reading.

Canadian publishers also are beginning to show some imagination in promoting pictorial volumes with historical themes. For the first time readers now can find a definitive source book on the Canadian Indian in McClelland and Stewart's The Canadian Indian by Frazer Symington.

The latter has compiled a richly illustrated volume of Canadian Indian life utilizing the records we have available. One of the popular conceptions which Symington explodes is that all the Canadian Indians were more or less alike.

Indeed the variety of Indians who peopled this country were as different from one another as the Scot is different from the Spaniard. The differences, moreover, were not just racial but linguistic, cultural and social.

The author divides his study thematically rather than chronologically. We see the Indians at work, at play, at sport and at prayer. In this last category the reader is treated to some striking paintings of Indian medicine men trying to exorcise demons from the bodies of the afflicted. As for sport, there is a fine likeness of a lacrosse game in which all the Indians in the picture seem to be flowing gracefully in their pursuit of the ball.

The saddest part of the story of the Canadian Indian concerns the arrival of the white man, for it meant the end of that freedom which the Indian had cherished down through the centuries.

The white man brought two things to the Indian: warfare and the restrictions of modern society. The first the Indian could cope with, for the war cry was not introduced by the white man.

But the concept of man as an organized unit in a mechanized society was something which the freedom loving red man never could accept. It was the Indian's love for the unfettered life that caused him to reject the modern technological society - not an alleged lazyness or aversion to work.

Man's nostalgia for the uncomplicated days is not limited to the Indian peoples.

In The Confident Years (Heritage Press) we see the history of the period between the American Civil War and World War I. Of the three books mentioned thus far, the latter is without doubt the best edited not only from the point of view of the written materials but in the paintings represented.

The book portrays an America in its complacent days of reconstruction, domestic politics and isolationism. It is also an America unharrassed by the automobile.

Like Shikes' book, The Confident Years depicts scenes of poverty in American cities; it also displays paintings of the wealthy at play and at their leisure.

The overwhelming confidence which the Americans possessed in their power as a nation is reflected in the bravado of the press prior to the Spanish American War.

In our turbulent age it is a revelation to gaze upon the certainties which men entertained on this continent some 100 years ago.

KEEP SMILING

SUCH POPULARITY

At a banquet given in his honor by American motion picture producers, Eliahu Elath, a former Israeli Ambassador to the United States, was introduced to Bing Crosby. Shaking the singer's hand, Elath remarked:

"I'm so glad to meet you, Mr. Crosby, and I want to tell you, that on the streets of Tel Aviv you're far better known that I am!"

INTERPRETATION

A young Israeli called at his fiancee's home to take her to a soccer game. He was in a hurry because it was a championship match. But the girl wasn't quite ready and they arrived late.

On reaching their seats at last, the young man looked up at the scoreboard and said: "The score is 0:0."

"That's nice," exclaimed the girl, "I'm so glad that we haven't missed anything."

REMINDER

An elderly member of the Knesset, known for his ultra-conservative views, enjoyed a game of tennis once in a while though he was not very proficient at it. One day he was engaged in a game of doubles with three friends. It was a very hot day and he was playing leisurely.

His partner kept prodding him and correcting his mistakes. "To the left, Daniel, to the left"! he kept shouting.

Daniel took this in silence for awhile but, finally, when his friend shouted again, "To the left, to the left," he could stand it no longer.

"Oh, let be, let be," he exclaimed. "Always 'to the left'--that's what my colleagues in the Knesset keep telling me!"

SERMON FOR THE WEEK

THE MIRACLE OF HANUKAH

This is the word of the Lord unto Zerubbabel, saying: Not by might, nor by power, but by my spirit, saith the Lord of Hosts. (Zechariah IV, 7.)

Uttered some 350 years before the struggle of the Maccabees, this celebrated quotation from the Haftara for the Sabbath of Hanukah gives powerful emphasis to the whole point of the Hanukah story.

The message is delivered at a fateful point in world history, for two great civilizations that were to leave a lasting influence on the world of man were then in process of maturing. It was the sixth century B.C.E., the period of Zechariah, that saw the beginnings of the art, literature, and philosophy of the Greeks taking root. Following in the wake of Greek conquests it was fated, in the course of the next few centuries, to sweep across the known world. And it was also in the course of these same centuries, the "silent centuries" as they have been called, for little record is left of them, that Judaism passes into its most formative period. They were fertile centuries when the men of the Great Assembly, the body of teachers and interpreters of the Torah, set up by Ezra the Scribe, were fulfilling their aim of spreading knowledge of the Torah among the masses of people. It was due to their devoted work that, when the clash between the two civilizations took place, Jewish men, women, and children were ready to lay down their lives in defense of their traditions and beliefs.

It was not the flower of Greek thought that evoked this spirited resistance. In the course of the centuries, from Philo to Maimonides, the Jew showed that, without detriment to his faith, he could absorb it, utilize it, and come to terms with it. It was against the baser elements of the Greek civilization that the Maccabees rose in revolt: the paganism and the crude idolatries and ignorant superstitions that flourished in the Greek world, and sought to assert themselves over a mature and advanced spiritual faith with the forceful argument of massed regiments and military might.

Faced with the challenge of overpowering force and a despicable, ignorant ideology, how did the Jews react? There were, as there always have been, Jewish assimilationists who were overawed by the facts of Hellenic power.

Happily there were others, led by Mattathias and his sons, who saw the same facts, but looked beyond them to facts that were greater, more real and sustaining than those ranged on the side of Antiochus and his legions. Here we have a glimpse of the great miracle of Hanukah, so brilliantly foretold by Zechariah; that the battle is not to the physically strong; that "the pure" have an ultimate advantage over "the impure."

The achievements of Israel's modern Maccabees are no less remarkable than those of 2,100 years ago. Their ability to make possible the seemingly impossible is a striking illustration today of all that happened in those days which this Festival commemorates. When men are armed with the power of the spirit the world has been shown how the waste places can be turned into habitable homes; those who are armed with that power have at their command reserves of moral strength that can defeat the overwhelming forces of the physical world that are ranged against them.

Fittingly, the symbol of Israel reborn is the Menorah. For the Jew is no lover of battles. Like Mattathias of old, there is nothing he would like better than to be allowed to live in peace and pursue the deeper aims of his existence. The lights he kindles on Hanukah are truer symbols of Jewish aims and ideals than any of the tokens of military victory and prowess – for, as the Bible tells us, the Torah is a light, and our function in the world, that is all too often a dark, barbaric place, is to be a servant of the light.

Jewish Defense League Leader in Montreal

by the CJN reporter

ATTACKS JEWISH ESTABLISHMENT

500 at Survivors meeting applaud New York militant rabbi

Meir Kahane, leader of the New York based Jewish Defense League which recently declared war on the American Jewish Establishment, explained his philosophy to Montrealers this week.

Kahane, a rabbi and graduate lawyer, spoke Sunday night under the auspices of the Association of the Survivors of Nazi Oppression. He addressed an overflow audience of 500 at the Spanish and Portuguese Synagogue.

The young New York rabbi, who demands a more active Jewish defense policy against antisemitic groups in the United States and here, was applauded enthusiastically when he terminated his speech. Rabbi Kahane made a similar address two weeks ago to the Young Israel of Chomedey, under the chairmanship of Rabbi Spiro.

His philosophy of active Jewish defense for our survival apparently is becoming very popular among younger Jewish Americans and Canadians. It has received nationwide publicity recently.

At Sunday's meeting, Kahane was introduced by the president of the Association, Paul Goldstein.

In his last address in Montreal, Rabbi Kahane declared that the time has come when Jews do not ask anymore "love me" but rather demand the respect of the world. This is, he siad, what the Jewish Defence League stands for and what the Association of Survivors of Nazi Oppression believes.

Rabbi Kahane reminded the audience of the failure of Jewish leadership during World War 11, their pacivity in relation to the late President Roosevelt. The leaders of the Jewish Establishment at that time failed to insist that the United States Army order its airforce in Europe to bombard the railroad lines leading to Auschwitz. No active measures had been taken to relieve the Jews of Europe and save them. The lesson to be learned, Kahane protests, verbal retorts always are not the answer. This is the problem we face today when we evaluate the Jewish Establishment. Our leaders seem to be more liberal than they are Jewish.

The guest speaker then went on to relate the history of his organization. For example, he mentioned the incident in the Boston section of Mattapan, once a Jewish neighborhood. Most of the Jews moved away; only the poor and old remained. Then the remnant was terrorized and most of them were afraid to go out after dark. Synagogues had been attacked constantly by vandals.

The JDL came to Boston, called a press conference and warned the hooligans that unless these attacks against Jews were stopped, they would send Jewish Panthers to patrol the streets and all hoodlums caught would be killed.

The effect: Boston newspapers gave this warning front page coverage; the next evening the fear was over. People go out again.

In order to defend ourselves, Rabbi Kahane concluded, we must learn from Israel to fight for our existence, liberty and dignity.

MONTREAL ISRAEL BONDS CHAIRMEN FOR 1970.-Boris Moroz (left) and Alderman Bernard Lang (right), who have been appointed associate chairmen of the Montreal State of Israel Bond Organization, as was announced by George H. Scott, general chairman. Mrs. Bernard Liberman (center) is chairman of the Women's Division in the forthcoming drive.
Immediate past chairmen Sydney Malsiin and Max Wolofsky were appointed cochairmen of the Board of Directors.

From Cracow to Montreal

THE MACCABI FESTIVAL

by Gloria Berlin

Sixty years ago in Cracow, a small group of university students founded a Jewish sports organization, the Maccab (Makkabi). It was perhaps impossible for these young Zionists to envision the scope and significance their club would have in later years; the corps of Cracow's Maccabi Sports Club was to obtain honor and well deserved recognition for the dream they had which later became a reality. Indeed they were Halutzim in the truest sense of the word. It was their aim, in addition to imbue the youth with Zionism to activate the principle - mens sana in corpore sano (a sane mind in a healthy body) - for Jewish youth to partake in sports activities.

At that time when these youths, wearing their blue and white shirts and sporting a Magen David as their emblem, assembled on the plains of Cracow to indulge in physical activities, they truly possessed a vision. One can say almost that they were the Judah Maccabees of their time. In the tradition of Hanukah they persevered in their endeavor: they strove toward the resettlement of Eretz Israel by becoming a movement.

Now the State of Israel is a reality. And it is the heroes like the Maccabi Organization who in large measure helped foster statehood.

During World War 1, Maccabi's activities were curtailed. It was in 1918 that Dr. Leser, the organization's first president, reactivated them. The group used its own sporting arena in the Jewish district and Jewish youth from all Poland was attracted to its ranks. It was this initial group which was not only to achieve sports prowess but to become the gallant founders of many Zionist youth organizations such as Akiba, Hashachar and Herzlia. They also helped foster university and higher education for Jewish students from the rural areas of the country. It was not long before this sporting activity spread throughout Poland. Via Maccabi Cracow the ideals of the Club had far reaching influence.

The Cracow Society was instrumental in founding the Maccabi World Union with headquarters in Berlin. Thus it was during the period of the late 20s that the "golden age" of the Maccabis began.

In 1932 the efforts of the initial Cracow Society further were manifested in the first Maccabia held in Tel Aviv. Here the group's vision truly became a reality. In addition to the success of the sport itself, which enjoyed the participation of thousands of Jews, it also served as a channel for "illegal" Aliya: few of the participants returned to Europe; they preferred to remain in Palestine. Among these new immigrants was Zelig Resetsky.

Tighter policy on immigration to Palestine soon followed. Therefore, one year earlier than scheduled, in 1935, the second Maccabia was held in Tel Aviv. With the assistance of Lord Melchat, visas were arranged without limit; 45,000 Jews arrived as "illegal" immigrants under the guise of the Second Maccabia.

The help of Maccabi Cracow in the vital work of saving Jewish lives was instrumental and far reaching in those pre-Nazi years. The evermounting, antisemitic terror in Germany was apparent. Yet Maccabi Cracow in its untiring efforts aided in saving lives through its strategic actions. Those who emigrated to Palestine were to escape the clutches of Hitler's Germany.

Maccabi Cracow attracted both the Orthodox and assimilated Jewish youth, it spread its ideas throughout eastern and western Europe, it participated in international world championships to foster immigration to Palestine.

Not only did the Maccabi Organization serve Jewish sports interests but it also contributed to the service to Jewish nationhood. The original idea of this small Cracow society is very much alive today; the Maccabia Games take place every fourth year in Tel Aviv. Since the establishment of the State of Israel, it has enjoyed the participation of ever increasing numbers of Jewish sports fans the world over. It has become a sporting and cultural event which has assumed an international character.

MONTREAL NOTES

BAZAAR

The Council of Units of the Jewish Hospital of Hope at Beth Rifkah Academy held a mammoth bazaar on Wednesday.

SPECIAL MEET

The Cancer Research Society will hold a special meeting next Monday evening at Shaar Shalom Synagogue.

CONCERTS

The Laurentian Choir gave a concert for patients at the Jewish Hospital of Hope last Sunday afternoon.

This coming Sunday there will be a Hanuka concert and party at the hospital sponsored by Syracuse Lodge, Knights of Pythias.

DINNER DANCE

A Hanuka dinner dance will be tendered by Beth Israel Congregation on Sunday, December 13th.

MEETING

The Morty Tarder Chapter, Kidney Foundation, will meet Monday night at the home of Mrs. J. Silver.

EXHIBIT

The work of Stanley Lewis is on exhibition through June 8th, at the Saidye Bronfman Center.

SHOWER

A money shower and bazaar was held recently by the Young Hebrew Malbish Arumim Society.

HELD BAZAAR

Montreal Menorah Chapter and Maple Leaf Lodge, B'nai B'rith, held a bazaar last Tuesday.

CHAIRMAN OF MONTREAL'S HANUKAH FESTIVAL: Dr. F. Oslek.

MONTREAL OBITUARIES

AVNER, ABA. - On November 22nd, late of 2715 Gover.

BARAN, BENO.-On November 10th, late of Montreal.

CAPLAN, DORA.-On November 20th, late of 424 Besserer St., Ottawa, formerly Montreal.

CHARRON, PHILIP. - On November 22nd, late of 6287 Mountain Sights.

DOVER, ANN. - On November 17th, late of Ottawa, formerly Montreal.

ECKHAUS, REBEKKA.-On November 19th, late of Montreal.

FRADKIN, HYMAN. - On November 22nd, late of Montreal.

GROSSER, ANNIE. - On November 23rd, late of 7460 Kingsley Road, Cote St. Luc.

GROSSMAN, SYLVIA. - On November 21st, late of Montreal.

MAYOV, HANNAH. - On November 23rd, late of Montreal.

PANCER, JACK.-On November 21st, late of Montreal.

PORTNOY, SAM.-On November 17th, late of 4083 Esplanade Avenue.

QUINT, SARAH.-On November 21st, late of 2805 Ekers.

RUDINITSKY, WILLIAM.-On November 22nd, late of Montreal.

SCHNEIDER, SYLVIA.-On November 22nd, late of 207 Harland Road, Hampstead.

SCHWARTZ, HERMAN. - On November 20th, late of 2960 Edouard Montpetit Blvd.

SELICK, IRVING.-On November 18th, late of Montreal.

SPIGELMAN, ABE. - On November 22nd, late of 1193 Maria Cres., Chomedey.

YAFFE, RUBIN.-On November 23rd, late of Montreal.

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MONTREAL

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AN ORGANIZATION THAT WROTE ONE OF THE MOST GLORIOUS CHAPTERS IN THE HISTORY OF RESISTANCE TO NAZISM IN OCCUPIED EUROPE

The observance of this historic date, under the sponsorship of the Cracow Society in Montreal, will take place

THIS COMING SUNDAY, DECEMBER 7th, the 3rd day of HANUKAH, 3p.m.

AT THE ANSHEI OZHEROFF CONGREGATION HALL, 5380 BOURRET AVENUE

A FEATURE OF THE ANNIVERSARY OBSERVANCE WILL BE THE HANUKAH CANDLELIGHTING IN TRIBUTE TO THE MACCABEES OF OLD AND NOW SO THAT WE MAY REMEMBER THE HEROES OF ALL TIMES, THANKS TO WHOM OUR PEOPLE HAS SURVIVED AND WILL CONTINUE TO LIVE

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* Al Fatah now is in the motion picture business. The organization made a deal with the Pakistanian producer of Zarqa, whereby Riaz Shahid's locally produced color film will be distributed by the Arab guerillas throughout the Middle East. Shahid is producer-writer-director of the film.

* The Wonderful World of Jack L. Warner, a special featurette recounting forty-one years of Warner Bros. films, was screened recently at a tribute dinner hosted by Warners' board chairman Ted Ashley in honor of Warner. The picture, narrated by Efrem Zimbalist Jr., contained scenes from The Jazz Singer, Little Caesar, Elile Zola, Gold Diggers of 1933, Yankee Doodle Dandy and others.

* Actor-comedian Robert Klein will play the hippie friend of Barbara Hershey and Michael Sarrazin in Columbia Pictures' Pursuit of Happiness.

* Universal Pictures will release Diary of a Mad Housewife, adapted from the novel by Sue Kaufman. The film will be shot entirely in New York, production scheduled to begin January 12th.

* Israel is busy with its filmmaking. Deadlock, a co-production with Germany, is being made by Israel Motion Picture Studios Ltd, which also will do Chamsin, to star Mario Schell, in March, 1970. Israfilm Ltd. will make The Seventh Day with London's Alan Clore Films. Tamer is on the agenda of Rondi Ltd. as a tandem production with Filmar of Rome.

A sex parody, Take Off, is ready for release by Deshe-Zohar which is planning Flower in the Engine. Noah Films has four items in various stages: Commando Strikes at Dawn, starring Richard Jason and Peter Brown; War and Love Israeli Style, a comedy dealing with an American singer, probably Lainie Kazan, involved in the Six Day War, coproduced with an American company; Matilda, which will roll in March of the coming year as an Italian-Israeli co-production, dealing with battles in World War II; Great Wind Cometh, a $3,000,000 budgeter, about an Israeli paratrooper sent to Hungary during the last war on a secret mission and captured and killed by the Nazis.

* Launching of the film, Fiddler on the Roof, starring Haim Topol, probably will cost up to $10,000,000. In Israel are production designer Robert Boyle and music director John Williams. A song or two may be added in the film to the original musical score.

Some years ago, Topol's first film, Sallah, won an Oscar nomination but he rose to international stardom in the London stage production of Fiddler. The role to Tevya, the milkman, became one of the top Israeli exports: Shmuel Rudensky in West Germany; Yosef Yadin in Austria; Shimon Yisraeli in South Africa; Topol in Great Britain. These are Hebrew actors appearing in foreign languages successfully.

After much searching, Topol was chosen for the film version. Possibly a leading Israeli actress will play Tevya's wife.

Producer-director Norman Jewison hopes to start shooting next August in a small village in Roumania, which looks like Anatevka, the village used by Sholem Aleichem as background for the story of Tevya. More outside filming will be done in Yugoslavia and then in a London studio. None of it will be shot in Israel.

* Here in Canada, Pierre Berton is readying a syndicated show he recently made in Israel.

A new book on Irving Berlin's songwriting career is out: The Irving Berlin Songography--1907-1966. It's edited by Dave Jay. Berlin now is 81.

* When Arthur Rubinstein recently was concertizing in Israel, he took time off to plant the first tree in the Arthur Rubinstein Forest, near the Kennedy Memorial in the Jerusalem hills. In Tel Aviv he said he is contributing the proceeds from the showing of a special film he made there, Love of Life, "to my friend, Golda (Meir, Prime Minister of Israel). She may use this sum towards any project that she deems worthy."

* Leading French mime, Marcel Marceau, will head the Hamburg Opera's ballet. He signed a contract for three years, according to Rolf Liebermann, director of the company.

* Joel Gray recently flew to London to tape a TV special for singer Tom Jones. Grey completed a six-month tour in George M (which will be presented at Toronto's O'Keefe Center next week). Afterwards Grey and his wife will take a vacation on the Continent.

NEWEST RAVE.-Cartoon of, Hair, the tribal rock musical opening at Toronto's Royal Alexandra Theater, Sunday, January 11th. Over 1,500 Canadians have auditioned for the 28 parts.

DISCOVERY

Tel Aviv (JCNS) - Medical circles in Israel are interested in Bar-Ilan University's announcement of the discovery of an antibiotic for use in the fight against cancer. The antibiotic has proved to be an encouraging element in the treatment of metastatic cancer in initial clinical trials.

It was discovered by Dr. V. Adler, professor of microbiology at the university.

TORONTO AFTER DARK

BIG HIT

One of Broadway's musical hits is the blockbuster, George M!, due to run a two-week-engagement commencing coming Monday, December 8th, at O'Keefe Center.

The song and dance hit about Broadway's immortal George Michael Cohan stars Darryl Hickman in the title role of the show that ran more than a year in New York. Other principals include Ted Pritchard, Linda Larson, Pamela Peadon, Jennifer Williams, Judy Knaiz, Jane Coleman, Frank DeSal, Denny Shearer and Tom Breslin. Melodies sung are, I'm A Yankee Doodle Dandy, Harrigan, Mary, Nellie Kelly, Give My Regards to Broadway, Over There, Forty-Five Minutes from Broadway, You're a Grand Old Flag.

FINAL WEEK

This is the last week Arthur Miller's The Price performs at the Royal Alexandra Theater. It has been playing to good audiences nightly, as would any controversial drama by this author.

ANOTHER FIRST

This week and next another "first" is at the Hook and Ladder Club of the Seaway Beverly Hills Motel: the Hear and Now, an up-tempo group which has played throughout the States. The Hear and Now is comprised of: Mike Eldridge at the piano; Mike Durham, lead singer and alto sax man; Roy Shaw, the one amplified member on Fender bass; Arturo Enrico on Drums; Bobbi Lane, the one female, who sings and shakes a tambourine. They represent youth personified.

ART SHOW AND SALE

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New York is Jew-ish

A JCNS exclusive

by William Frankel

I was in New York some years ago when Princess Margaret was making a highly publicised visit to the West Coast. *The New York Times*, that soothing antidote to American clamour, sent its women's page editor to cover the story. The sheer volume of the *New York Times* encourages selective reading and, in the normal course, I would have abandoned all the rest of the news that was fit to print well before the women's page. But a hitherto dormant and sub-conscious patriotism must have drawn me on and I was soon immersed in the detailed account of the Princess's doings.

One of her first engagements was, as I remember, a meeting with the civic dignitaries of San Francisco, and in describing the event the *Times* writer had some sharp words for Princess Margaret's outfit. She complained that there was too much of it, that it was all rather flouncy and un-smart. The sort of ensemble, she commented, that you'd expect to see 'at a garden party or a Barmitzvah.'

I stopped reading and looked again at the paper's masthead. No, it wasn't the JC. It was indubitably the *New York Times*. But how many of their readers would know about a Barmitzvah? I consulted what reporters generally describe as 'an authoritative source.' 'When you know New York a little better,' I was told, 'you'll realise that not only are New York's Jews Jewish, but New York is Jewish — period.'

Or take another example. That risible entertainment of the 'thirties (when we badly needed some light relief) *The Education of Hyman Kaplan* gave enormous pleasure to thousands, possibly millions, of Jewish readers. The story concerned the hilarious assault on the English, or rather the American, language by an immigrant to New York, Hyman Kaplan. A remorselessly eager pupil at evening school, Hyman Kaplan was the Old Man of the Sea on the back of the teacher, Mr Parkhill (pronounced Pock-heel) and the torment of the rest of the class.

A year or two ago, the novel was made into a musical, opened on Broadway and closed soon after. Why, the question was asked, should it have been a flop? It was a very funny novel and it was Jewish. Jews support the theatre in New York and other Jewish musicals had been enormous successes.

The explanations were varied. The best, and most credible, came from Walter Kerr, the dramatic critic, who is not Jewish. Hyman Kaplan, he wrote, was a comical figure because he was so obviously trying to imitate his WASP (White, Anglo-Saxon, Protestant) teacher. Mr Parkhill symbolised America for these Jewish immigrants; they wanted to talk, act and look like him. But now, says Mr Kerr, this is all completely out-of-date. The Jews of New York aren't modelling themselves on the Mr Parkhills any longer. The Mr Parkhills are trying to become Hyman Kaplans. We all, he records, use Yiddish words, employ Jewish phraseology, eat Jewish food, revel in Jewish jokes. Being Jewish is 'in' in New York and Hyman Kaplan's boot is on the other foot.

* * *

About one in three of New York's eight million inhabitants is a Jew. Certainly a high proportion; but the role of Jews in certain important aspects of New York life is greater than even their numbers would suggest. The literary 'establishment' is predominantly Jewish. I picked up a copy of *Harper's Magazine*, one of the most distinguished of the literary journals, on my last visit. Six out of the eight articles came from Jewish writers. Or go to a concert, a recital, or the theatre in New York. My own guess is that at a good concert in the Philharmonic Hall, three quarters of the audience is likely to be made up of Jews.

So many of the hitherto uniquely Jewish elements of New York have now become common features. The delicatessen (if, like almost everyone else in New York, you're in a hurry the name is 'deli') was once not just a place to eat Continental, i.e., Jewish, delicacies but also a Jewish social centre. It is now a ubiquitous feature of the general New York scene. Most of them aren't kosher though the two most powerful kosher delicatessen manufacturers, 'Zion' and 'Hebrew National', have their retail outlets. This national take-over of Jewish institutions reached a pinnacle with the advertising campaign based on the slogan that 'you don't have to be Jewish to enjoy Levy's rye bread.'

There are still a few gastronomic oases which remain exclusively Jewish. Either the others haven't discovered them or perhaps the delights don't appeal to them. I refer to the Dairy Restaurants (my own favourite is Steinbergs on Broadway and 82nd Street) where mother's-type cooking is served in such eclectic forms as pirogen stuffed with potato and fried onion, boiled and served hot with melting butter, flanked by a dollop of sour cream and helped down by a glass of tangy ice-cold borscht. Ambrosia *and* nectar combined in one order. And there are blintzes of bewildering variety and infinite delectability.

* * *

One of my delights in New York is radio listening and I do not mean to disparage some of the excellent programmes by confessing my addiction to the commercials. How enthusiastically are extolled the virtues of Vita pickled herring (the slogan: 'Make your day a little bit brighter – eat some pickled herring by Vita'). The sales pitch is presented by a most agreeable gentleman from Brooklyn with a rich Jewish intonation and turn of phrase ('speaking in my own voice I said . . .') introduced to the eager listening public as the 'herring *maven*.' And there are even choicer satisfactions in the Yiddish commercials (*hot ihr gaz in boich* – the stark introduction for Alka Seltzer).

For historical reasons Judaism still remains opposed to proselytisation but while New York's Jews remain religiously separatists, they are culturally and culinarily universalistic. Jewish-ness embraces all who love pickled herring or rye bread or corned beef (English salt beef). And it even crosses the barrier of skin colour. Manischewitz, best known in this country for their unleavened bread, do a widely publicised line in wines and they, too, get on to the aerial commercials. A best-selling product is the sweet red wine usually used for kiddush. But its popularity should not be seen as proof that millions of American homes perform that religious ceremonial. I have been reliably informed that this wine sells particularly well among the black citizens of the United States because apparently it is the kind that mother used to make.

Every Jew has heard of the American United Jewish Appeal. In this country we tend to equate it with the J.P.A. There are superficial resemblances – both are probably the most active organisations in Jewish life – but there are many differences and not of size alone. The U.J.A. is more a phenomenon than an organisation and its methods of fund raising (from 1939 to 1967 the U.J.A. raised nearly two billion dollars for Israel and overseas Jewish relief) are as aggressive, varied and imaginative as the many jokes about it indicate. Their campaigns have given rise to a tremendous range of funny stories ending with the words 'I've already given.'

But in one respect it also reflects the Jewishness of New York generally. Large numbers of non-Jews support the U.J.A. partly because they want to aid Israel and partly, no doubt, because of their desire to please their Jewish friends or business associates. Many of the most prominent national figures appear as U.J.A. speakers (and receive an appropriately fat fee) and I remember, on my first visit to New York, being startled by the banners strung over wide avenues urging New Yorkers to give generously to the United Jewish Appeal.

U.J.A. is as familiar a term for New Yorkers as Barmitzvah or Chanucah. For Chanucah is so much a part of the New York scene that it has become as non-religious and commercialised as Christmas. Stores and institutions will not only have their holly decorations but generally sport a Chanucah lamp so as to give 'equal time.' Chrisnucah has become the ecumenical equivalent of Butskellism in this country.

Not alone in New York but in the United States generally Judaism has become the accepted third great national religion. It is true that there are 70 million Protestants, 46 million Catholics and only six million Jews. Nevertheless, so prominent are America's Jews and so assertive, that they have been elevated to a position of parity with the other two infinitely larger groups. On State occasions, when all lines to the Deity are in use, a Jewish religious representative is invariably present. At the inauguration of President Nixon last January one of the three clerics offering a benediction was a rabbi from the new President's home State of California.

The political leaders of New York long ago recognised the necessity to be Jew-ish. Every contender for public office in the City of New York will ensure that he is photographed wearing a yarmulka. He will make a well-publicised call on a Synagogue or a Chasidic group and he would fear the loss of millions of votes if he weren't seen on television eating blintzes. It's all part of the political game and as predictable a symbol as Mr Wilson's Gannex coat.

As a consequence of their numbers and their importance, organised Jewry in New York is completely unself-conscious in asserting itself. They long ago disavowed membership of what Chief Rabbi Hertz labelled the 'League of trembling Israelites' – the Jews who hope they won't be noticed if they lie low. Jewry holds its collective head high in New York. The individual Jew won't hide his Yiddish *Forward* under an English-language newspaper when he reads it on a subway. He doesn't lower his voice when he talks about Jews in a public place and he'll wear his yarmulka wherever and whenever he feels like it. If the United States is the *goldene medina* then New York is the 24-carat variety. □

EL AL TERMINAL IN JERUSALEM

El Al is expected to make a decision in the very near future on the establishment of an air terminal in Jerusalem for passengers using Lydda Airport. The proposed site is beside the new Egged central bus station in Jaffa Road at the main entrance to the city.

The airline agreed in principle to the idea of setting up an air terminal in Jerusalem some time ago, and has subsequently been investigating the various aspects of the proposal. The 17-dunam site is owned by the Matsaf Construction Company which would also carry out the building work of the terminal itself.

With the increased flow of tourism to Jerusalem since the unification of the city, the need for such a terminal has been felt in many quarters. Some of the internal airlines have been pressing for it. Mayor Kollek is enthusiastic about establishing an air terminal in the capital.

The normal international practise is for the airline of the country to provide a transport service between the international airport and the nearest city. El Al provides this service to and from Tel Aviv. Passengers to and from Jerusalem, however, are dependent on a taxi which holds the franchise for servicing the airport. This service has improved recently, and Egged also has laid on a better service. Still much is left to be desired. People in the aviation and tourism company long have felt that the only really satisfactory solution would be a service provided through an air terminal.

When Matsaf was casting round for ideas for use of the site, it was suggested that it would be excellent for a terminal. It is not too far from the city center. It also is beside the Romema ring road which leads to East Jerusalem and the Jerusalem Air-

(cont. on page 10)

SUBWAY IN HOLY CITY

Tel Aviv (JCNS).-The installation of an underground railway system and a monorail in Jerusalem have recently been proposed by the City's economic officials.

One reason for the proposal is the present traffic situation. Bottlenecks have been created largely due to the reunification of the city. The underground railway and the cable systems are also thought to be a possible solution to public shelter problems.

The building of an underground railway would facilitate the construction of over or around Jerusalem's main streets and intersections.

ARABS PLANT TREES

Tel Aviv (JCNS).-A thousand-acre forest is being planted in the Shomron Hills, around Jenin, Nablus and Tulkarm. Hundreds of Arab labourers from the Shomron and Gaza Strip are engaged in the task. The forest will contain about two million trees. In the near future 500 more acres of forest will be planted

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JACOBS, EVA. - On December 1st, late of 101 Roseneath Gdns.

KAY, SARAH. - On November 29th, late of 733 Shaw St.

KANNER, SAM. - On December 1st, late of 17 Midvale Rd.

KERNERMAN, JOSEPH. - On November 29th, late of 62 Shelborne Ave.

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MORAYNISS, IRVING. - On November 26th, late of 11 Goldfinch Court.

RUBINOFF, LOUIS. - On November 28th, late of 737 Euclid Ave.

RUBINOFF, SARAH. - On November 25th, late of 737 Euclid Ave.

REGENS, LEO. - On November 28th, late of 990 Avenue Rd.

SCHERB, SOPHIE. - On November 24th, late of 476 Roxton Rd.

SIEGEL, YETTA. - On November 25th, late of 3560 Bathurst St.

SELIGMAN, KALMEN, NATHAN. - On November 25th, late of 535 Sheppard Ave. W.

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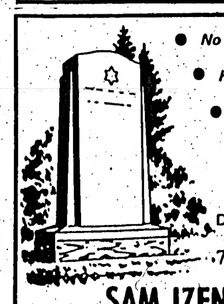

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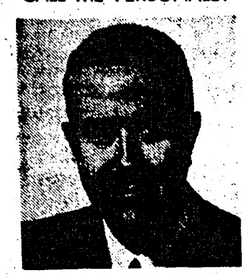

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TORONTO WOMEN'S NEWS

REVIEWED BOOK

Ann Brown, librarian at Judges Library at Osgoode Hall, reviewed Chaim Potok's The Promise at a recent meeting of the Ner Israel Women's Auxiliary, chaired by Mrs. H. Botnick, president. Mrs. H. Schulman delivered the introductory remarks. Miss Brown was introduced by Mrs. S. Frankel.

Mesdames Rose Ellis and D. Wohlgelernter are co-chairmen of the Israeli raffle, a trip to Israel, draw of which will take place next month.

The Melava Malka at the Yeshiva, of which Mrs. Anisfeld is chairman, will be held next Saturday night.

Mrs. W. Szydlow, first vice president in charge of the House Committee, gave a report on her project.

Mrs. W. Schwartz provided refreshments in honor of her son's marriage.

TO SPEAK

Mrs. Abe Levine will speak on, What Makes Women Run, at the Hanuka meeting of Beth Emeth Bais Yehuda Sisterhood this coming Monday night.

On Wednesday, December 10th, Sisterhood will host an open meeting of the Ontario Branch, National Women's League, from 10:00 a.m. to 3:00 p.m. Dr. Arthur Kruger, professor of political economy at the University of Toronto, will address the luncheon session.

GENERAL MEET

Sisterhood of Shaarei Tefillah held a general meeting Wednesday night. Program featured a $1,000 draw.

MET

Sisterhood of Beth Jacob Synagogue recently held a meeting. Jewish Book Month was celebrated with a panel review of, One Foot in America, by Yuri Suhl. Panelists included Mesdames Mel Bornstein, Paul Haas and Ralph Levine.

Winner of a raffle for a trip to Israel was Max Greenberg.

TEA

Recently Beth Jacob High and Teachers College, Women's League, held its annual tea. A fashion show was held of which models included Mesdames Ruchelle Rosenblum, Sharon Rosenblum, Malka Sussman, Celia Uhr. Also Sarah Reich, Pessy Davidovits, Annie Weiss. Ruchie Nussbaum was accompanist. Tea convenor, Mrs. Kaplan.

A FIRST

B'nai Israel Beth David Sisterhood held its first Books and Bagels of the season on Tuesday. Nat Garnick presented: Arthur Miller---His Life and His Themes. He was introduced by Mrs. Murray Vernon.

MEETING

Sisterhood of Beth El will have a general meeting next Tuesday night, featuring a fashion show. Hanuka dance will be held tomorrow night. On Sunday morning the children of members will be treated to a concert.

ADULT STUDY

Mrs. Boris of Adath Israel Sisterhood conducts a class in Living Hebrew, Wednesday mornings.

Recipe for the week

BLINTZ SUZETTE

This dish, like De Gaulle, is divided into three parts:

FIRST,
THERE'S THE BATTER

1 cup sifted flour
a good pinch salt
1 cup milk
4 nice fresh eggs, beaten up

Sift together the flour with the salt. Then you can mix up the milk and eggs with it. For this a blender is good. Now take a 6-inch pan and smear in it a little butter. Pour some butter in the pan and tilt it around a little so it gets spread out nice. If you don't pour too much batter and you tilt good the pan, the cake will be nice and thin. Cook on a low fire until the top gets a little dry. Then it's done. Take it out from the pan and on a cloth or a napkin you'll put it to cool. Keep doing this until you're all used up.

NOW COMES THE FILLING

1 lb. nice dry cottage cheese
1 beaten egg yolk
1 tablespoon melted butter
3 tablespoons sugar
a pinch salt

Mix good together all this stuff. Now taste it. If you like a little sweeter, put in more sugar. Now you can divide a little of this on each cake. Fold the cake like an envelope (or like a blintz). After this, into a greased pan you'll put them and bake them nice in a 350-degree oven for 20 minutes.

AND LAST BUT NOT LEAST,
THE SAUCE

1/2 cup butter
1/2 cup powdered sugar
1/4 teaspoon dried orange peel
1 teaspoon lemon juice
1/4 cup orange juice
1/4 cup curacao

Melt together with the butter, the sugar. Then put in the orange peel, lemon juice, orange juice and curacao. Mix it all together nice and some of this you'll pour on each serving blintzes. Then on each serving you'll also pour a little brandy. This you can set on fire and serve right away, you shouldn't burn yourself. You'll have enough to serve 4 people, 2 blintzes each, with maybe a blintz or two left over, which you can eat like a sneak in the kitchen while you're doing the dishes. Such a khahzar!

Courtesy,
The French-Kosher Cookbook,
Ruth and Bob Grossman

THE JOKER

by Ruthie

Everybody has a joker in the family. Our special joker was a distant cousin named Laizer (ministahm--probably --Eliezer but we called him Laizer). And, as a little girl I remember him always being happy, cracking jokes and making music on the most outlandish things.

Like, his favorite sport was to take a volgerhultz (rolling pin) and scrape it against the wall in rhythm to music, singing, at the same time, "Vroom--Vroom--Vroom."

And everybody got such a charge out of that. Later on we called him, Laizer mitt'n volgerhultz (Laizer with the Rolling Pin).

Nu, so Laizer got married. We all expected a couple of more jokers.

So what can I say? The mysteries of the world are many. One of Laizer's sons is a television producer of some famous shows. Go know.

* * * * * * *

Then there's the joker who, you're sure, is "crying inside." Nu, who else but the fat guy who tries to tell the world he doesn't care? And at every simkha (festive occasion) he's the one who tires everybody out dancing. He's the lightest and nimblest on the floor. You tell him you can't get over it. And he's so happy and grateful that something really nice about him can be said in truth, not just to make him feel good.

* * * * * * *

But the joker of jokers I came across the other day. He's always good for a floorshow lunchtime. He owns a luncheonette and serves the best food in town---along with his sarcastic commentaries. And you can really plotz (burst) laughing.

He'll take someone and spend an hour picking him apart. But--and here's his talent--in such a way nobody is offended. And that's his art.

Ukh oon vay (woe and pain) if the target is there. But, strange as it seems, the guy picked on doesn't even mind, so funny Mr. Joker makes it.

Like, once last week a young fellow came in lunchtime, at the busiest, to sell tickets to build a new synagogue. Okay, so you figure, a dollar like a raffle. So come again. Each ticket was one hundred dollars.

Nu, you should see Mr. Joker lash out.

"Ha," he points to the fellow, "a hundred dollars! Why come here in a middle class neighborhood? Only Cadillacs you see in the other section...go there from door to door... your rabbi knows a blott (page) Gemorrah?"

The young man, holding his sides laughing, comes to life, "Don't you talk about my Rabbi. He was several years on a kibbutz."

You think our joker is daunted? "So let him go back. What's he doing as a rabbi? Maybe he meant to be a lawyer and wandered into the rabbinics department.

"So now you want a hundred dollars a piece from us so the rebbetzin (rabbi's wife) can sit in shool on the holidays decked in mink and smile to everybody?

"Now my Rabbi," eloquence afore, "is sincere. He has a nice, pointed beard, maybe a dozen babies so he has no time for nonsense, his wife is a doll who has no time to bother anybody...a makheya (pleasure)."

* * * * * * *

Meantime the whole place got into an uproar taking sides. The young man finally gave up. But, I tell you, it was the best sandwich I ever ate, considering the free entertainment with it. I'm going back there often from now on.

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EL AL TERMINAL

(cont. from page 7)

port of Atarot, while avoiding the city center, and also beside the main southwest artery of the city. In addition it is only a stone's throw from the site of the Jerusalem Hilton.

The exact form terminal will take has yet to be revealed, but the minimum it would provide would be a coach service to meet incoming and outgoing flights. There has been some talk of actually processing the passengers at the terminal - that is, checking the passengers in and passing them through passport control and also customs for incoming passengers.

If this latter idea is accepted it would mean that the passenger would go directly to his flight upon arriving at the airport and the incoming passenger would only collect his baggage and go through the entrance formalities upon arrival at the air terminal. No other country has yet adopted this idea, but it has been proposed as one way of lessening the strain on airports with the arrival of the Jumbo Jets.

Whichever concept is accepted finally by El Al, with the possible participation of the other international airlines serving Israel, work on the building could commence within a year of the final agreement's being reached on format and financing of the project.

GUEST SPEAKER.- The Hon. Mr. Justice A. H. Lieff, first Jewish lawyer to be elevated to the bench of the High Court in Ontario, who will be guest lecturer next Wednesday evening, December 10th, at Toronto's Jewish Public Library. Topic: The Bible—A Judge's Handbook. Justice Lieff was made a King's Council in 1948 and became a member of the Supreme Court of Canada in 1963.

Kibbut facing crisis

by Sraya Shapiro

THE GENERATION GAP

The kibbutz founders probably never imagined that their children would resent paternal guidance. But that is what is happening today. Uzi Izhar of Givat Haim cannot get over this and is unhappy about it. His clearly written contribution to the latest issue of the "Mibifnim" quarterly, published by Hakibbutz Hameuhad, explains all deviations from the original kibbutz ideals as occurring under the "influence of Israeli society." The kibbutz sons and daughters, as a result of too much contact with other Israelis, are out to reform the kibbutz and bring it in line with current trends.

Izhar is particularly unhappy because the youth -- or some of them -- are speaking in terms of "the oldtimers' establishment" imposing the will of the founding fathers on the young generation. Those of the youth who are in ferment wish a speedy "academization" of the kibbutz, arguing that the kibbutz will become a major factor only if most of its members receive a university education. They also demand the introduction of modern industries in order to give the young people interesting work. Furthermore, they believe that scientists should be accepted as fullfledged members not subject to the general procedures and routine.

Their suggestion that certain administrative and educational functions of the individual kibbutzim be relinquished to regional organizations scandalizes Izhar, who contends that the kibbutz would thus lose its democratic structure.

For Izhar, the kibbutz is hardly better than the town if its egalitarian principles are compromised in any way. Moreover, he argues, once distinctions are drawn at the kibbutz between the ambitious and capable few and the average mass doing the menial jobs, the less capable simply will leave -- or rebel.

The kibbutz, Izhar points out, must preserve a certain discipline of behavior in order to survive. This discipline so far has been shaped by the functions, or rather aims, of the kibbutz. The youngsters speak of "personal expression"; but, he argues, it is impossible to give the personality free rein in the kibbutz. Life, he goes on to say, has some "imperatives" which can be ignored only by nihilists without any sense of responsibility towards the society in which they live. They are against cooperation -- hence, they would wreck the kibbutz.

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SINCERE GOOD WISHES FOR HANUKAH

A short, short story

by I. Emmiot

THE HAWK

Quite unexpectedly a hawk appeared in the sky.

It was a hot, July day. We worked on the railroad, replacing the old heavy wooden ties with new, heavier ones. The work was of the hardest but even more than from that we suffered from the thousands and thousands of swarming midges. The tiny insects stuck to our faces and arms causing the skin to itch and later to swell up.

The nets we wore over our faces gave little protection. It would be better to smear the face with tar because the smell of it repelled the insects. But to be smeared raises a feeling of extreme disgust. Somehow, one seems to lose all resemblance of a human being and only wants to run away from himself.

After the first five hours of work, of back breaking, almost unbearable, labor, we had one hour to rest before the second half of the day. At least one-half of this hour was spent in line for the food which was brought to us in kettles, on wagons. It also was filled with insects; all the time we had to spoon them out. As a result, hardly any food was left.

Our only pleasant break occurred when sometimes a train passed a nearby line. The passengers looked out of the windows and surely knew that we were prisoners. They could see our guards holding rifles.

Perhaps some of the passengers were future prisoners or former inmates of camps. There was pity and sympathy in their faces.

We also were delighted by the many flocks of pigeons which always flew overhead, carrying on their romance. Those were birds from the dove cots which belonged to the officals of the camp. Some of them owned tens of such flocks.

Suddenly we saw a bird of prey. With real strategy it swooped in the air. The frightened pigeons disappeared. They didn't even come down to pick up the bread crumbs which we generously scattered onto the ground, saving it from our own meager rations. Only sparrows and other small birds fluttered about searching for someplace to hide.

For some time the hawk hunted for his prey and finally caught it. We could hear the screech of the victim which the hawk held in his beak.

Everyone looked up. Some of us clenched their fists, some - foolishly - shouted at the hawk...

To the bird of prey here on earth who held us, his victims, in his beak, to him we could not, were forbidden to cry out.

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THE CANADIAN JEWISH NEWS

5730

Hanukah MAGAZINE

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INSIDE THE MAGAZINE

An unpublished story, by Isaac Bashevis Singer
Canadians and Israel, by Ambassador Ephraim Evron
Why Arabs must talk peace, by The Rt. Hon. Lester B. Pearson
Hanukah and Christmas, by Chaim Bermant
A satire, by Ephraim Kishon
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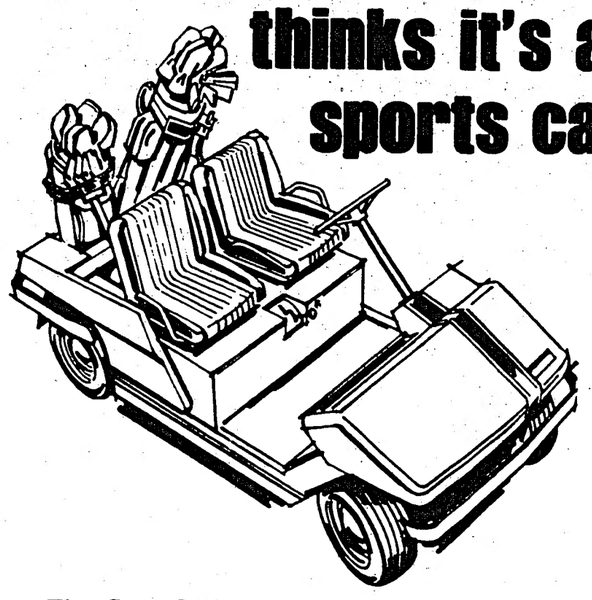

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THE GRANDFATHER'S GIFT

A tale by Jan Rodnea

LIFE, reflected Misha philosophically, is like a bowl of soup. It is either too hot to taste or too cold to enjoy. There is one moment between the state of the hot and cold when the broth is neither scalding nor tepid, but that minute passes quickly, leaving a burnt tongue and a heavy stomach.

As he came to this conclusion the rising sun yawned sleepily across the cornfields, the village began to stir with the dawning day, and Misha joined the throng of townsfolk in the tiny shtibl.

The words of the ancient prayers formed a comforting background to his thoughts. He knew by habit and instinct when to shout out Amen with his fellow-congregants. But he did not understand the words; after all, that was the rebbe's task.

The rebbe could not mend shoes, and Misha could not pray. That was how it should be; he repaired the sandals of the rebbe, and the rebbe prayed for Misha. Misha rocked back and forth like a child in a cradle.

That's what I am, he thought, a babe in a cot, rocked by the hand and spirit of the Lord. He who has set the stars in their courses has ordained that one, Misha Isaakovitch, son of Haim Isaakovitch (may he rest in peace), should live in the village of Donsk, near Minsk, in Russia, should marry Sarah, a beautiful daughter of Israel, who died of the fever in that cold winter, when we had no money to repair the leaky roof or buy fuel.

He, in his infinite mercy, blessed with a fine husband our lovely daughter, Rachel, who is soon to give birth to another Jew, may she be blessed among the mothers of Judea.

And I, I Misha the cobbler, whose skilled craftsmanship works miracles with cracked leather, I supply my brothers with shoes. In heaven I will surely make shoes for the angels, shoes of gold and silver, with fine nails and slender heels. What a trade, what a gift, what a blessed task to shoe one's fellowmen.

Amen, Amen, cried the congregation, startling Misha out of his reverie. The service was

over, and they left the shool, exchanging greetings, hurrying to begin the day's work.

Misha sat at his bench and hammered thoughtfully. His daughter, Tanya, was great with child. Her husband, a tailor, was a talented, faithful man, a lovely boy, considerate and loving. True, things were hard, but Gottenyu, for whom were things not hard in the little town. Even the rebbe, the man of God, was poor.

Why, I will soon be a grandfather, and a tear dropped on to the shoe he was repairing as he thought of his dear wife.

A zeida must give a present, but a baby cannot wear shoes, and even the best shoes wear out. Maybe I buy something, but for ten kopeks what can one buy? A grandfather must give to his first neches a gift, a gift such as he will treasure and remember all the days of his life.

He fingered the yarmulka on his head.

My own grandfather, may God rest his soul in peace, gave me this yarmulka when I was born. Blue velvet, as dark as the skies above the Holy Land, covered with pictures of the Holy City in gold and silver thread, and the word Zion embroidered in delicate lettering—a work of art to wear and grow old with.

That is a gift. Today my yarmulka is faded and worn, yet it reminds me of my dear grandfather, who first taught me to read, of my dear mother, who worked from morning till night to feed her children, of my dear father, who studied all day until his strength failed him.

In those days, dear God, a salt-herring was a salt-herring; then, a boiled potato tasted of the fresh fields from which it had been picked. Ah, the Friday nights with the flickering candles, the wine, the chala warm and white.

"Misha, Misha," cried a small, panting boy, rushing suddenly into the cobbler's shop. "Misha, your . . ."

"No, Yankel, I told you to come tomorrow. Not even I, Misha, can repair such a hole in a day. Such a hole Satan himself would have difficulty in repairing. Such a hole . . ."

"Your Tanya has a son," stammered the child. "You have to come."

Misha and Yankel rushed across the fields to the hut. The midwife, Rivka, was fussing around the chief characters of the drama, of whom one was sleeping exhaustedly, and the other screaming lustily.

"Hush, mein kind, a beautiful boy, Misha, may God bless him, a fine child, may he be healthy and wise and study gemara and take his place among the elders of our nation. Mazzeltov, Misha."

Misha took his son-in-law's hand and kissed him on both cheeks. They wept together.

Misha left the hut. The birds above were singing *A present for your grandson,* the wind whispered in the trees *A gift for the child.* The brook babbled insistently *A matone, a matone.*

I have a grandchild, shouted Misha to the skies. Sarah, my beloved wife, we have a grandson. On such a day who can work. So the rebbe must wait for his shoes. I have waited nine months for this joy.

He sat down beneath a tree and began to ponder. For such an occasion, a real gift, a work of art, is necessary. A beautiful pair of shoes I could make, but shoes will wear out, and besides, I have no new leather. For a first grandson one does not use second-class material. My yarmulka was made by my grandfather, my gift must also be a thing to remember, a creation of love.

He watched a little bird who was inspecting him curiously. The bird opened its beak and trilled.

Yes, said Misha, that's good; it's a pretty tune, but don't you think this is better. And he elaborated the theme and added some words.

(cont. on page 6)

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What the Arabs should know

by The Rt. Hon. Lester B. Pearson

ISRAEL LONGS FOR PEACE

This article is the full text of an address delivered last week in New York by the former Prime Minister of Canada

I am greatly honored and deeply moved by the honor of this award, the more so when I realize the illustrious company of recipients that I am joining.

I am also conscious of the fact that I am receiving the Theodor Herzl award from a society of distinguished Americans of Jewish race and religion, who, while giving their first loyalty and service to their own country, have a deep feeling for, and devotion to, the land of their forefathers. For centuries that land was a homeland only in the hearts of the Jewish people, dispersed and scattered throughout the world by force and sometimes by fury. Twenty-two years ago the homeland became a sovereign state. This was the consummation of a dream that had never been abandoned but often seemed far away from a realization which had become all the more compelling because of the infamous persecutions of the thirties.

That dream was part of the unfolding process of history. It represented a deep and long-suppressed National yearning; expecially in those countries where Jews were shut off from full citizenship and from participation in political life and action. It is in that framework that the Zionist movement must be placed; from its beginnings in modern times with Theodor Herzl down through great leaders until this day.

The relationship, the obligation, of loyalty and service of a Zionist to his own country and his feeling of deep emotion for another state can be misinterpreted and, by persons hostile to that State, maliciously distorted; because of the very depth and strength of the emotion itself.

Israel has benefited from this relationship in many and vitally important ways. It has helped the people of Israel - gallant, dedicated and hard-working - to make the desert to bloom, the earth to produce and the buildings of industry and commerce and education, to rise; and always, tragically, in the valley of the shadow of war and the threat of war.

I have seen what the children of Israel have done to develop their ancient land. I have sensed their dynamism and dedication. I have felt their passionate hope for the future, their belief in their destiny, and I have felt also their fears of more war and strife which could frustrate that future.

Their achievements have already been tremendous. True, as I have said, they had strong support from Jewish communities in other countries, but what they have done is, above all, the result of their own "blood, sweat and tears" made all the more difficult because it has had to be gained in tension, insecurity and against the bitter hostility of neighbors.

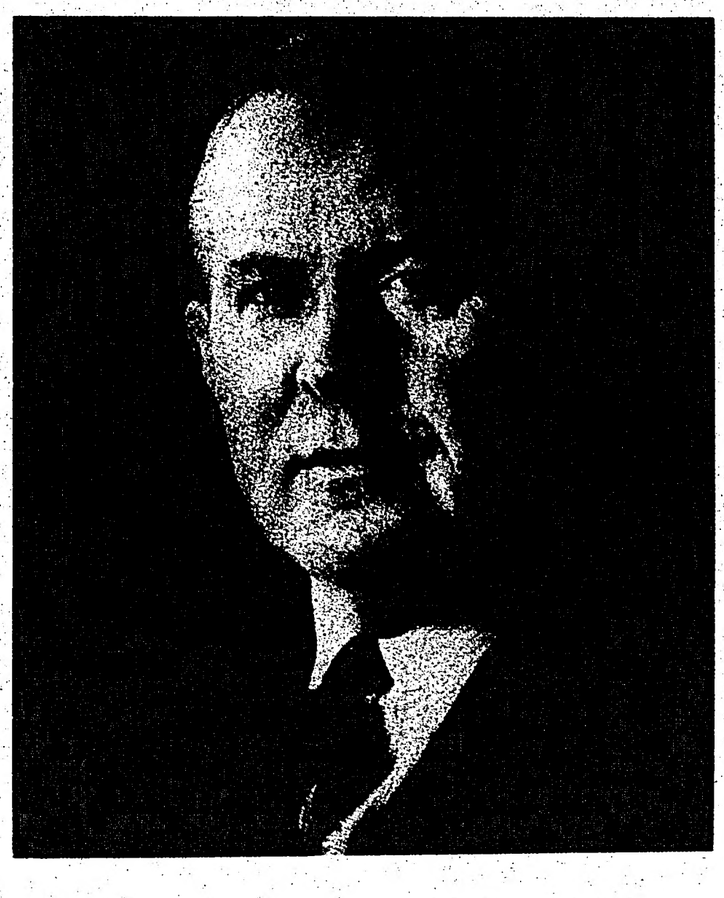
Last December when I was greatly honored by being made a fellow of the world famous Weizmann Institute, I said at Rehovot:

"In this small part of our global village, where men and women should work together to make a richer and better place for themselves and those to come, there are those who would kill and be killed for the right to return to a life they once lived on land that was once theirs.

There are those who will fight and die for the right not to return to a past which refused them a homeland, with dignity and security; that homeland from which long and bitter years ago they had been separated by what Isaiah Berlin once called 'the accidents of history and the cruelty of men'.

This overhanging and continuing menace which faces Israel was not in the thoughts of those who, during the tense and dramatic days of debate and decision at the United Nations, saw the State of Israel born or, more accurately, reborn; who believed in the rightness of this historical restoration and this expiation for the genocide of Jews in the holocaust of World War II.

Indeed, it is almost a miracle that the new state was not still-born, faced as it was with battling and embittered



neighbors; with a break-up of the social and administrative machinery of the Mandate and with so little opportunity or time to replace it.

But Israel lived and the rebirth and reestablishment of its people, its amazing development, became a miracle of our times.

So, while we may deplore the events that followed the international decision - which were not the fault of the Jewish people - the decision itself was right.

I knew that there was a bitter resentment at that time, in neighboring Arab countries, which could be understood, to what they considered to be an injustice not to be tolerated and to which - as you will remember - they gave strong expression at the United Nations during those historic debates that preceded independence.

In the swift and dramatic play of subsequent developments, many have forgotten that the original partition of Palestine provided for a Jewish State, an Arab State and an international Jerusalem, with provision for the freest possible economic relations between them. That decision was rejected by those who would tolerate no Jewish state of any kind and Arab arms tried to upset it. Nevertheless, we, at the United Nations, had the right at the time to hope, indeed to believe, that, it not at once at least before too long, a State of Israel would be accepted and integrated into the political and economic life of the whole region, to the great benefit of the people of that region.

We were wrong, and the record of the years since is the measure of our mistake. But those who supported that decision have no cause to question its rightness, even though we have cause for deep disappointment at what followed; we have cause for regret, but not remorse. Nor is that regret and disappointment lessened as we try to understand what happened to frustate the decision taken. It is a long and increasingly tangled story - as you know so well - but one simple, stark fact stands out; the flat decision of the Arab neighbors not to accept, indeed furiously to reject, a State of Israel of any kind in any part of Palestine. This decision - that has never publicly and officially been reversed or qualified - was, and remains, the basic source of the troubles - and far worse - that followed, and which have continued to this day.

The past, however, is only relevance and value as a warning to the present and a guide to the future. Let me refer to one key to that future which is often overlooked and which has in it no element of conflict.

I have recently been chairman of a Commission of International Development. In the course of this work, I have been greatly impressed by the fact that the cooperatively-minded State of Israel beset by most difficult and dangerous security and survival problems, poor in natural resources and yet under great pressure to receive and assimilate and give work to hundreds of thousands of incoming new arrivals, which necessitated speedy and efficient economic development, that this small and threatened state could and did help through various kinds of technical assistance, many of the newer and underdeveloped nations, particularly in Africa; making available scholarships in its higher institutions of learning and engaging with several African Governments in joint operations in shipping and construction.

It has been an inspiring example of cooperation for development.

It is impossible not to be alarmed over the current situation in the Middle East; no peace, but shrill demands, once again, out of Arab Capitals for war; over escalation of guerilla action which is now, since the Lebanese civil conflict of a few weeks ago - and this is a dangerous development - more closely associated with the official policy and attitude of the Arab neighboring governments; terrorism ever mounting and retaliatory action, in the hope of ending it, inevitably mounting too, fear begetting fear, and action, counter action. Where will it all end?

In the present situation it would almost seem that an irresistible force is meeting an immoveable object; the force; Israel's unalterable resolve and determination for a political settlement which will give her people the right to live "in peace within secure and recognized boundaries, free from threats or acts of force", in the words of the Security Council Resolution of November 22, 1967. The object; the enmity, and worse, of Arab neighbors to any such recognition without prior conditions unacceptable to Israel.

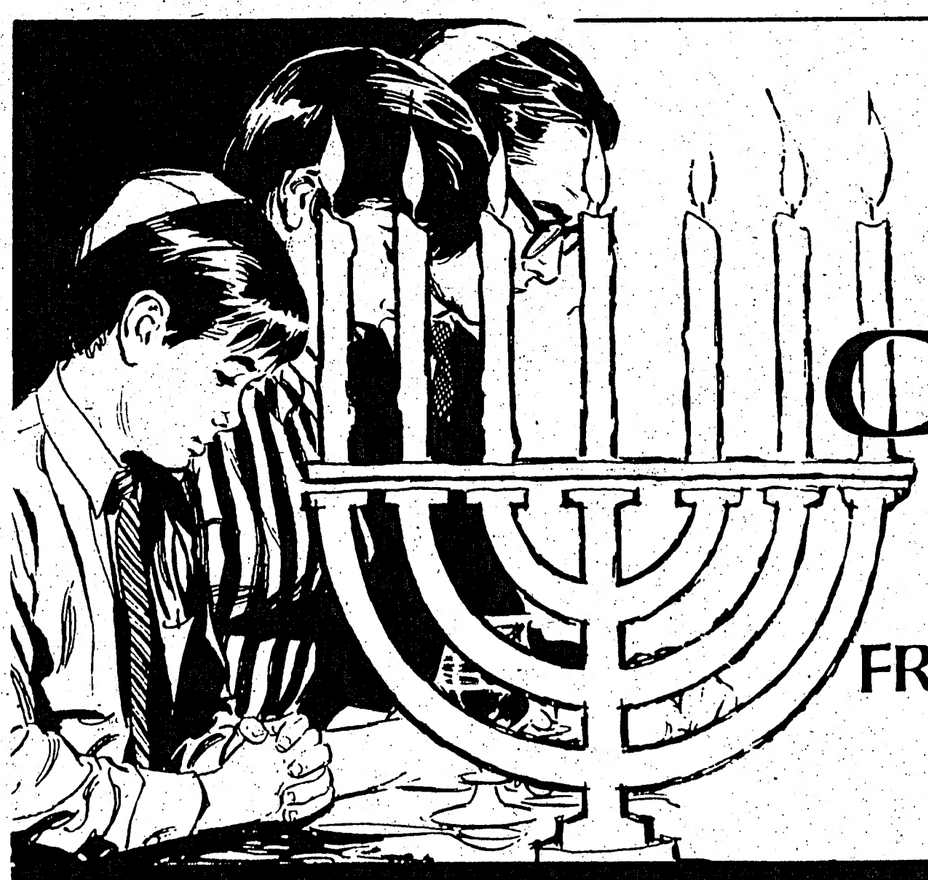
It is, of course, foolish to think of confrontation in this form as permanent, because the OBJECT is not concrete or the FORCE mechanical. One day something will give. The result could be a peace settlement, please God it will be, which will make for security and progress in the whole region. Or it could be a war - all-out or endemic - with resulting destruction and bloodshed.

Who could possibly look on such a situation without anxiety? And anxiety is deepened by the knowledge that, behind one party to this crisis, stands, without reserve or qualification, the U.S.S.R.; without any pretense of objectivity or fairness of judgement, and with her own game to play. Behind the other party, Israel, is the United States and many other states who support her right to exist as a state in conditions of peace and security, but who are also sincerely anxious to help in ending the conflict by an honorable settlement fair to both sides; not in keeping it smoldering; while avoiding all-out war.

The people of Israel long for peace. But the people of Israel want a peace that is more than a lull between fighting. That is no peace; at best it is an uneasy armistice, for peace is much more that the absence of war.

What a tragedy this is! For there is so much creative

(cont. on page 10)



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XMAS AND HANUKAH

By CHAIM BERMANT

Chaim Bermant

IN a way American Jews have it better. They have Thanksgiving Day to celebrate and Thanksgiving is a sort of non-denominational Christmas, an All Faiths Day, in which men of every persuasion, and none, can join and give thanks for being American and free. There the Jew is as much a *baal simcha* as the Christian. He can get his turkey and stuff it without the feeling that he is intruding upon an alien feast.

Exchange of gifts

In Britain there is no Thanksgiving (for which God be thanked !). The great season of national merry-making is confined largely to Christmas and its approaches, and there are more than a few Jewish homes in which the event is treated as at least a minor festival, with Christmas dinner, votive offering of turkey, the lot. In the coming weeks, depending on where you live, you'll even find Jewish homes with Christmas trees in their windows rather than Chanucah lights. The Jewish exchange of Christmas gifts—mostly on the pretext that they are being sent for business reasons—is already under way and one Orthodox synagogue in North West London holds a Christmas bazaar annually.

And isn't it all a perfectly natural, even wholesome, development ? Is there anything specifically Christian about the turkey, or pine tree, or, for that matter, Christmas pudding and mince pies ? Why should the goy have all the joy ?

I was brought up in a Latvian village which could have served as the prototype of Boibrick or Anatovke (it was in fact called Barovke) or any other of Sholem Aleichem's *shtetlech*. It was almost insulated from the wider world, yet one could not escape the influence of Christmas, and although I left when I was only eight I was there long enough to acquire a deep affection for the very mood of Christmas, the carols, the trees, the legends of *Jedushka Maroszh* (Santa Claus) and the festive spirit which pervaded the whole countryside.

If I had been asked the highlights of my year, I would have said Pesach, Purim, Simchat Torah and Christmas—and not necessarily in that order. When I later settled in Presbyterian Scotland, where Christmas is hardly observed at all, I kept murmuring ruefully that the goyim weren't goyim.

The richness of Jewish culture is due in part to the eclecticism of Jewish life, the tendency to absorb and assimilate what is best in the surrounding environment. There is a great deal about Christmas that is worth emulating. It is, when properly observed, a beautiful occasion, and one does not have to be a Christian to appreciate the traditions surrounding it or admire the sentiments it evokes, but all this has nothing to do with Christmas as it is currently observed

National hangover

The English Christmas, whatever its origins, has become a long, extended, raucous saturnalia. On Boxing Day one can feel the national hangover suspended like a fog in the morning air, and almost hear the throb of aching temples.

Clergymen may and do protest, but their voice is unheard above the ping of cash registers, the clink of glasses and the cackle of revellers. London becomes uninhabitable for much of December. Christianity has been virtually swilled out of Christmas by a torrent of alcohol.

"But if Christmas has become, so to speak, All Pagan's Day, why shouldn't the Jew join the party ?

Because there are still areas of Britain, diminishing in number and size perhaps, where tradition is still revered and where Christmas stands for something more than an orgy. They are pained by the degeneration of a sacred occasion much as most Jews would regret the degeneration of, say, the Passover Seder into an annual binge. (That, by the way, is also happening.) The Jew who joins in Christmas celebrations does something to de-Christianise the event and diminish its religious significance. It is one thing to send cards or gifts to one's Christian friends, or even to attend their festivities as guests, but it is quite another to arrange one's own. A Jew at his Christmas table offends against Judaism and Christianity and, in an essential way, he offends against himself.

THE MILLION CANDLES

THE RICH SPLENDOUR OF JEWISH LIFE DURING THE CLOSING YEARS OF THE LAST CENTURY IS CAPTURED BY DAVID EINHORN IN HIS NEW BOOK, "THE SEVENTH CANDLE" (KTAV, NEW YORK), 27 FOLK-TALES AND LEGENDS ABOUT THE VANISHING WORLD OF EAST EUROPEAN JEWRY.

ONCE there was a wealthy forest land dealer who lived in a little Jewish town. In spite of his wealth, this merchant was a very pious man. He had a kind heart and was very generous to all the needy.

The festival of Chanucah was of special significance to him and he observed the lighting of the Chanucah candles most devotedly. He had to travel about a great deal because of his business and was on the road constantly.

During the week of Chanucah he always carried a package of small wax candles with him so that, no matter where he happened to be, whether on the road or at an inn, he was able to light the little candles and thank God for the miracle that had happened to the Jews during the time of the Hasmoneans.

✡ ✡ ✡

One Chanucah, the day the seventh candle was to be lighted, the merchant went to see a nobleman who lived in a castle which was situated deep in the forest among the pine woods. He had a business matter to discuss and carried a large sum of money with him.

The forest merchant employed a coachman who drove him regularly. The coachman was a local peasant who was very familiar with every path and every road in the forest.

When the coachman learned that the merchant was carrying a lot of money, he decided to lead the merchant astray in the dense woods. He planned to leave him there for the night and hoped that the wolves would get him. He would then be able to take the money.

And the peasant carried out his plan. Instead of driving directly to the nobleman's castle, he drove around for hours through the snow-covered forest.

When night fell and it grew very dark, he left the merchant alone in the heart of the desolate forest and went away. The peasant climbed a tree and sat there, waiting for the passing of the night.

When the merchant realised that he had been left alone and deserted in the wilds of the forest he found a spot that was sheltered by a clump of little fir trees. Putting his fate into the hands of God, he decided to remain there through the night.

He took out the package of little candles and, brushing the snow from one of the green twigs of a tree, he secured seven little candles to it. He said his evening prayers and thanked God for the great miracle of Chanucah.

Suddenly he became aware of the fiery, burning eyes of hungry wolves looking at him from between the trunks of the trees. They had encircled his little spot and were edging closer and closer towards him.

At that moment the seven little candles burst into a hugh torch-like flame. The glistening snow on the fir tree reflected the fire with a million brilliant sparks and it looked as if the entire tree were ablaze.

The fire frightened the wolves and they remained standing at a distance. And so the seven little wax candles burned on throughout that long winter night and did not blow out.

Dawn finally came and the wolves left. The timber merchant seated himself in his carriage and allowed the horse to lead him out of the forest. The horse brought him safely to the nobleman's castle.

Several days later the evil coachman was found lying under a tall pine tree. He had frozen while sitting in the tree and had fallen to the ground.

TEA AND SYMPATHY STRIKES

By Ephraim Kishon

THE average visitor to London quickly learns that strikes belong to the British scene just as much as tea. What's more, these two vital aspects of insular life are practically inseparable. No sooner does the average visitor get off his plane, than he is informed that the porters had not shown up for work in the morning, since they are demanding either a rise in wages or lighter suitcases, and the mails also stopped functioning since they started a test strike day before yesterday, which the telephone service and the steel workers would join next week, as would the dockers and the hospital nurses, and so on in an irresistible national upsurge sweeping the whole population of the kingdom, starting with the street sweepers of Cardiff clamouring for more tips and up to the TV technicians striking in sympathy. It's one big, happy family of born strikers. Yes, the mid-wives are striking too, as of yesterday. Every self-respecting branch of the economy has got to strike at least twice a year, otherwise what's the use of having a Labour government, right?

Not as if the English didn't like to work. They simply love it, but only in moderate amounts, for goodness sake. The organized British worker (and there are no others), has a five-day work week and lots and lots of holidays. This writer has at present the privilege of employing seven British cinema technicians. Some time before Christmas, the shop committee which numbers exactly seven members, informed him that in honour of the occasion, they were willing to work that week a maximum of a day and a half, by the rules of the popular "bridge" game according to which if the feast starts on a Wednesday, one has to close down at noon on Tuesday — for shopping and visiting art galleries, whereas Thursday was a genuine holiday, so that you make a bridge on Friday and Saturday goes without saying, while Sunday and Monday are again a bridge for Tuesday...

Prompted by despicable capitalistic-exploiting instincts, we naively inquired at the trade union whether the technicians were indeed entitled to so many days off, whereupon we were politely informed:

"They are not entitled, Sir, but as a rule they don't work more at Christmas..."

Those royal trade unions are extremely powerful, all the same we dared to raise the standard of rebellion and asked our staff: gentlemen, as a matter of fact, why shouldn't you work on all but the two red-letter days? Whereupon our senior employee humbly answered:

"Beca ise we won't come to work, Sir."

This is one thing they have in Britain: cool logic, manners, style, humane values. It's evident even on ordinary workdays which in Great Britain start at 9 a.m. sharp. At that hour the British worker arrives at his office, takes off his coat, puts it on a hanger, rolls up his sleeves to precisely the same height on both arms, and checks whether the heating is on. If it is, he throws a cursory glance at the victuals stacked in the corner near the traditional electric plate. Then the British worker scans the daily press and exchanges views with his colleagues. The lively conversation ranges over most of the week's events, such as changes in the weather, football scores, what's on tonight and the chances of striking, in view of the deteriorating work conditions. If the boss dares to butt in, they shoo him away with a cheerful "Rain tonight, won't it, Sir?" They continue their conversation until 10 a.m., when at long last the time has come to get up and have the first cup of tea. If the boss happens to be a tactless foreigner and drops transparent hints regarding the relentlessly running time, they throw him a piercing glance and one of them remarks in glacial tones:

"Don't push me, Sir."

Then there is no sugar and you have to roll down your sleeves and take your coat off its hanger, and go down to the supermarket on the square and buy some sugar paid for from the special fund the boss had to set up for this purpose in a little tin box. Until the return of the sugar buyer, time is killed with the telling of stories taken straight from life, then the life-saving sugar arrives and the buyer hangs up his coat, punctiliously rolls up his shirt sleeves and brews fragrant tea with condensed cream, what's more he offers a cup of steaming tea even to the grumpy boss. This is when the plebiscite takes place:

"Two lumps?"

"Thanks, only one and a half."

"How many lumps, mate?"

"One and saccharine."

"Saccharine? Sugar?"

"Two saccharines and half a lump."

"How many lumps?"

The drinking itself takes place in awed silence, punctuated only by the rhythmic thumping of the boss's temples. After the tableware is carefully washed and dried, the time for real work at last arrives and we witness two wonderful hours of creative effort. At 1 p.m., or rather at 12.59 and 59 seconds, the British staff get up and inform the capitalist:

"See you at two o'clock, Sir."

The boss shouts after them:

"Well, I hope we'll make more headway after lunch, hehehe..."

"Sure, sir," the staff answer. "See you at ten past two."

That is, according to the collective agreement, whenever the lunch break starts later than 1 p.m., ten minutes are added to it, and as our crack had shaved off four seconds, the clause becomes operative. At 2.10 on the dot all of them are back, and again there is sleeve rolling and hangers and football pool and the yellow press, and telephones and what have you. But from three to

four we witness another intoxicating period of mass production. Then the second and main break comes on and a senior staff member dashes down to buy some sugar, because they always buy for only one break, again according to the statutes. This time the senior worker is somewhat late, since he also buys a perambulator for the twins and a 1½ inch faucet for the neighbour. He returns just in time to take an active part in the staff meeting held behind closed doors, where the boss is not given even observer status, and where the tense management-employee relations, as well as the prospects of a warning strike or something are discussed. Then, there is non-stop work until 5.29 when they drop tools and grab hangers... and roll..

And so the British worker toils 16½ hours a week (without holidays). They are rather proud of this achievement, those British. They feel that they are building a new society under the leadership of the Labour Party and the trade unions, a modern society which is no longer enslaved by the owners of the means of production. They have simply restored the British working man his pride. True, social progress is accompanied by certain side effects: for instance, according to the latest forcasts the British economy will collapse in April and the pound sterling will definitely take its place among the world's incurable currencies.

They know this only too well, the organized British workers, yet they don't waver:

"Should the economic situation deteriorate, sir," they say, "we won't hesitate to call for a general strike! God Save the Queen!"

It's good to feel that we are not alone in the world.

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the festival of lights

Usually, when a nation is in dire need, a great man emerges to lead them! So it was with the ancient Hebrews when Antiochus Epiphanes, King of Syria, tried to crush their religion and force them to the worship of the idols of the Hellenic cult. The venerable Mattathias, a scholarly priest, together with his five sons gave their lives to regain the freedom they cherished. But when the temple of Jerusalem was recovered, only enough oil was found to light the lamp for a short period.

Miraculously, the lamp burned for eight days. Every year at Chanukah the lights burn again, and the miracle is relived in the hearts of Jewish people throughout the world.

a happy holiday!

TORONTO DOMINION
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CANADA and ISRAEL

by The Hon. Ephraim Evron
Israeli Ambassador to Ottawa

THIS ARTICLE IS BASED ON THE IMPORTANT POLICY STATEMENT MADE BY MR. EVRON LAST WEEK IN MONTREAL AT THE ANNUAL DINNER OF THE CANADA-ISRAEL CHAMBER OF COMMERCE

The Six Day War in June 1967 was followed by increased economic activity in Israel. This expressed itself in a remarkable rise in production; investment and consumption; in the decrease in unemployment and in an appreciable rise both in imports and in the deficit balance of trade. Our industrial production increased by approximately 30% last year and the gross national product rose by about 15%. Investment last year rose by 48%.

By and large economic stability was maintained despite the heightened tempo of the economy. It must be admitted, however, that in recent months the danger of inflation has once again been looming over the horizon, and the new Cabinet, which is being formed now, will have to take remedial action to forestall this danger.

Israel's exports have naturally expanded, finding new markets as they become more competetive. This is reflected also in Canadian and Israeli trade figures. Israel's exports to Canada have shown remarkable gains during the past two years. The export figures for 1966 were approximately $6 1/2 million; for 1967 $9 million and for 1968 $14 million. We expect exports to reach $17 - $18 million during 1969. On the other hand there is room for increasing and expanding Canadian exports to Israel. Last year imports to Israel in goods and services reached a total of close to $2 billion. With the expansion of Israeli industry, which has been given a boost by our defence needs, Israel now requires a variety of new industrial machinery. Canadian manufacturers are now being encouraged to enter the Israel market by bidding on important projects requiring large capital equipment in many fields of industry, communications, air field construction, electric power etc. This will no doubt substantially increase Canada's exports to Israel in the years to come.

Economic relations between our two countries have expanded thanks to the initiative taken by industrial and business leaders in Canada - Mr. Samuel Bronfman, Mr. Allan Bronfman and Mr. Sam Steinberg, to name a few. We are especially indebted to Mr. Ray Wolfe, who was chairman of the Canadian Delagation to the Economic Conference in Jerusalem, and who has been very energetic and effective in seeing to it that progress is made in many areas of bi-lateral trade between Canada and Israel. The Canada-Israel Chamber of Commerce can be of great help in the development of trade between our two countries and the diversion of capital investment into the right channels.

I would like to pay particular tribute to the sympathetic attitude shown by the Minister of Trade and Commerce, Mr. Pepin, and his department, in encouraging this warm climate between Canadian and Israeli industrial and commercial concerns.

I hope that the air talks, now taking place between Canada and Israel, will result in an agreement to establish a direct air link between Montreal and Tel Aviv. I have no doubt that this direct air link will further enhance and strengthen the close relationship between us.

As Ambassador of Israel to Canada it is my pleasant duty to note the generally friendly and sympathetic attitude of the Canadian people and government towards my country. The warmth of Canadian Jewry and its commitment to our Jewish heritage and to the welfare of Israel are known the world over, and in particular Israel. Canada played a crucial part in helping us achieve our sovereignty and independence. We hope that this long established friendship will continue to develop and to find practical expression. Canada plays a very important role in the international community, and its voice is listened to with great attention and respect. It was gratifying to note that during his recent visit to Jerusalem, the Secretary of State for External Affairs said that following his talks with Israeli leaders the positions of our two governments have come closer to each other. Canada's public support for a lasting and meaningful peace in the Middle East, ensuring our sovereignty and security, will no doubt strengthen those elements amongst the peoples of the Middle East who realize that there is no alternative to peace.

The worst enemy of peace in the Middle East is impatience in its pursuit. War

Ambassador Ephraim Evron

is not imminent. Time, if wisely exploited, is on the side of peace. The violations of the cease-fire lines do have to be viewed with concern but not with panic. Those who initiate them are bent on inducing panic among the powers in the hope that they will resort to hasty political palliatives on Arab terms. The violations can be contained within a local and limited framework. They do not constitute a danger to world peace. No Middle Eastern State has the capacity to generalize the conflict and no great power has an interest in or intent to globalize it. And so long as the present balance of forces is maintained, the conflagration can be avoided. Movement on Israel's part away from the cease-fire lines is thinkable only under conditions of peace, to secure and recognized borders of peace. For Israel to do otherwise would be to exchange security for vulnerability. To ask this of Israel is without international precedent or authority, and is an immoral demand. Equally, to seek political palliatives as a substitute for peace is not to defuse the situation but to preserve Arab intransigence and, with it, the seeds of the next war. Hence, the crucial need to persevere in the quest for a peace that will be lasting. Such a peace can be achieved only through the face-to-face negotiation and the resultant reciprocal commitment of the parties directly involved.

Having full confidence in our ability to meet the challenges ahead, we shall not cease to seek peace with our neighbors. The Egyptian President may want, as he stated on November 6th, to lead his people "over a sea of blood and under a blazing horizon." Surely his people deserve a better future than that. We offer him the challenge of peace and cooperation. And I am confident that in the end common sense will prevail, and peace will come.

Have a Joyous Hanukah

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ISRAEL HISTADRUT CAMPAIGN CENTRAL REGION

The Officers and Executive of the Israel Histadrut Campaign of Ontario wish all our chaverim, friends, co-workers and contributors a very healthy and happy Hanukah. We express our heartfelt thanks for the support which was given in the past, and hope that with renewed efforts we will face the future.

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A child's eye view of life under fire

LAST MONTH I revisited Shaar Ha-Golan, a kibbutz on the southern tip of the Sea of Galilee, where I had worked as an agricultural labourer after the June War. In the deceptive calm of those days I remember picking dates right under the noses of Jordanian soldiers, who would sun themselves atop a hillock across the Yarmuk River and pretend not to see us. Now all this has changed. The Arab League has withdrawn and El Fatah taken over.

Shaar-Ha-Golan is one of a dozen or so settlements which lie East of the Jordan river. It is here that Arab and Israeli are in closest contact.

Some time ago, an El Fatah mine was unearthed by a banana wagon in the next door kibbutz, killing four kibbutzniks as they dangled their feet over the side. At Shaar Ha-Golan, a Californian girl lost a leg when an anti-personnel mine exploded. Every morning now a kibbutz patrol checks seven miles of roads for signs of a terrorist crossing during the night. Only when the all-clear is given can the workers go into the fields. It is by no means fool proof—sooner or later a man with a bag of mines is going to get through the defence cordon.

The El Fatah, finding it difficult to cross, have concentrated lately on hit and run shelling from across the river. They have destroyed two children's houses and part of the new dining hall. An unexploded bazooka ended up in a net of St. Peter's fish in the kibbutz pond. Most days as I worked in the fields there was a puff or a bang somewhere in the valley. One morning we had to return hurriedly to the kibbutz when Israeli bombs sent a mushroom of smoke into the sky over the Jordanian village of Adasyah. But the terrorists—or the Arab League—can strike from several miles inland with their Russian-made Katyusha rocket.

So now a network of twenty shelters, each costing £8,000 is being built—gaping holes and ugly cementations where once there were pomegranate trees and rose hedges. A Hampton Court maze of trenches, two miles in all, means you can dive for cover from virtually any house almost before the second shell has fallen.

Yet the kibbutz economy is flourishing. Banana production is still the biggest in the whole country, and grapefruit in increasing quantities go out to Europe and America. Even the factory, with its PVC piping and venetian blinds, is making the most of Israel's building boomlet.

In the shelter, 20 feet down, silver stars on the ceiling give the illusion of a clear night over Galilee. There are bunks, air conditioning, bright pictures on the walls. The children have slept here every night for the last 18 months. The younger ones have forgotten what it is like to sleep in a room. Ilana, aged ten, says: "When they start shelling us I really hate them and swear at them in my heart. But the minute they stop I forget my hatred." They are shelling, another girl suggests, because "they lived here and had to leave when we came and built our state. But they have a claim to this country and something should be done for them. We should help them settle—not here, but where there are empty spaces."

The next evening I talked to the six-year-olds. They shell, one boy told me, "because we beat them in the war and so they are very cross and shoot and shoot and shoot." Another perhaps came closer: "They are always starting because they want Jerusalem and the Golan Heights back." Even these kids refused to view "them" simply as "the bad" and "us" as "the good." I asked what they would do if an El Fatah man was captured and brought to the kibbutz. Rienat, aged five: "We must talk to him again and again and then let him out and see if he behaves differently. If our words do not affect him then we should put him in prison."

Not surprisingly these children reflect the ideals of their parents and grand-parents, members of the far Left-wing kibbutz movement Hashomer Hatsair (young watchman) who still retain much of their dedication to original Marxist principles and to the idea of living in harmony with the Arabs. Coming from Poland and Czechoslovakia, they settled the land that had been bought for them by the Jewish National Fund. Some Arabs refused to sell, and as the land was owned in long strips, this made irrigation difficult. Still, relations with their Arab neighbours were good. In the 1948 war of independence, Shaar Ha-Golan was captured by the Syrians and completely destroyed.

Children take to the shelters at Shaar-Ha-Golan kibbutz

When they returned, their Arab neighbours had fled, and the land was incorporated into the kibbutz. But this brought to an end hopes for a bi-national State of Jews and Arabs, cherished by the kibbutzniks' party, Mapam.

Yet they have not lost that empathy which helps them understand the enemy better than a Jew in Golders Green or even Tel Aviv. When I asked one young mother whether, placed in the position of a Palestinian refugee, she would join the El Fatah, she replied: "I am not sure. But theoretically it would be reasonable to do so."

Denis Herbstein

Grandfather's gift

(cont. from page 2)

Shlof, shlof, shlof my sheiner kinderle (sleep, my little one, sleep). You will leave this sad world and enter into a land of dreams, where you will laugh, sing and dance, and when you wake you will make this world resemble your dreams.

He sang and sang, perfecting his song. Evening had fallen, the crickets chirped, the stars twinkled, the whole world was singing.

Misha rose. He felt satisfied and tired. He returned to his daughter's hut. Tanya was sitting up in bed, holding her child. She looked more beautiful than he had ever seen her.

She reminded him of his Sarah, when Tanya herself was a tiny baby. Yosi was looking proudly and tenderly at his wife and child. They greeted Misha warmly and drank the child's health together.

"My children and grandchild," said Misha solemnly, "I am not a rich man, yet never let it be said that Misha Isaakovitch did not give a gift to his grandson."

He sang his song, shyly at first, then louder and louder; the baby smiled and seemed to wave its tiny hand in time to the music. Tanya and Yossi hummed the refrain.

"It is a beautiful gift, father," said Tanya. "It is a present that my son will remember and treasure all his life, for it is a song of living, of hope and of happiness. It is as pure as the song of a bird and as sharp as a star. My son will sing your tune to his children, and they to theirs."

Misha hurried to shool. He would thank God for the birth of his grandson, and drink a mazzeltov with his friends.

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Interfaith dialogue

by DR. WALTER S. WURZBURGER

HOW FAR?

At the outset of this decision on the ground rules for Christian-Jewish relations, I wish to clarify my own ground rules pertaining to participation in this intra-Jewish dialogue. Since I am in no way competent or authorized to present any official position, I merely speak as an individual. I must confess however, that my reactions to the issues have been strongly influenced by Rabbi Soloveitchik's article on "Confrontation" (Tradition, Summer 1965) and the subsequent elaboration of his views which was adopted as the official platform of the Rabbinical Council of America.

In view of the charge of "moral isolation" that has so often been hurled against orthodoxy, I wish to emphasize that I welcome opportunities for inter-religious cooperation on matters where joint activity is feasible. Obviously, no one can speak for orthodoxy in general. But it certainly is not the case that orthodoxy necessarily advocates a ghettoization of the Jewish community. There is simply no justification for the assertion of a Christian writer who maintains that "we now believe to a man that Judaism can survive only behind ramparts . . . and that improved Catholic attitudes to the Jews and Judaism would weaken the sense of being besieged and might lead to the crumbling of the ramparts." (Hargrove, The Star and the Cross, pg. 210.) Far from urging withdrawal into the sheltering walls of a spiritual or psychological ghetto, we maintain that under present conditions involvement of the Jewish community in the social, political, and economic concerns of mankind represents a religious imperative. But it must be stated categorically that, insofar as the religious individual is concerned, activities of this nature are not of purely secular character, but -- as Rabbi Soloveitchik pointed out in an important footnote to his article that has apparently been completely glossed over by some of his critics -- they constitute a fulfillment of a religiously motivated and sanctioned mandate. When religious communities address themselves to the socalled secular realm their policies should be founded not upon a purely secular ethic but upon a philosophy that looks upon man as the bearer of the divine image. When a truly religious dimension is injected by men of faith into the social and economic issues, they can no longer be viewed from a purely utilitarian or pragmatic perspective. It is difficult to see why those advocating inter-religious dialogue on doctrinal matters find themselves constrained to belittle this form of interreligious cooperation and suggest that this would reduce "religious institutions to ALCU chapters with steeples." When Jews and Christians embark on joint social action, they do so not merely qua fellow citizens of a secular society but as members of faith communities seeking the implementation of their socio-religious message.

One might expect that, in an age where the very relevance of religion is so often questioned, religionists would seek to reclaim the

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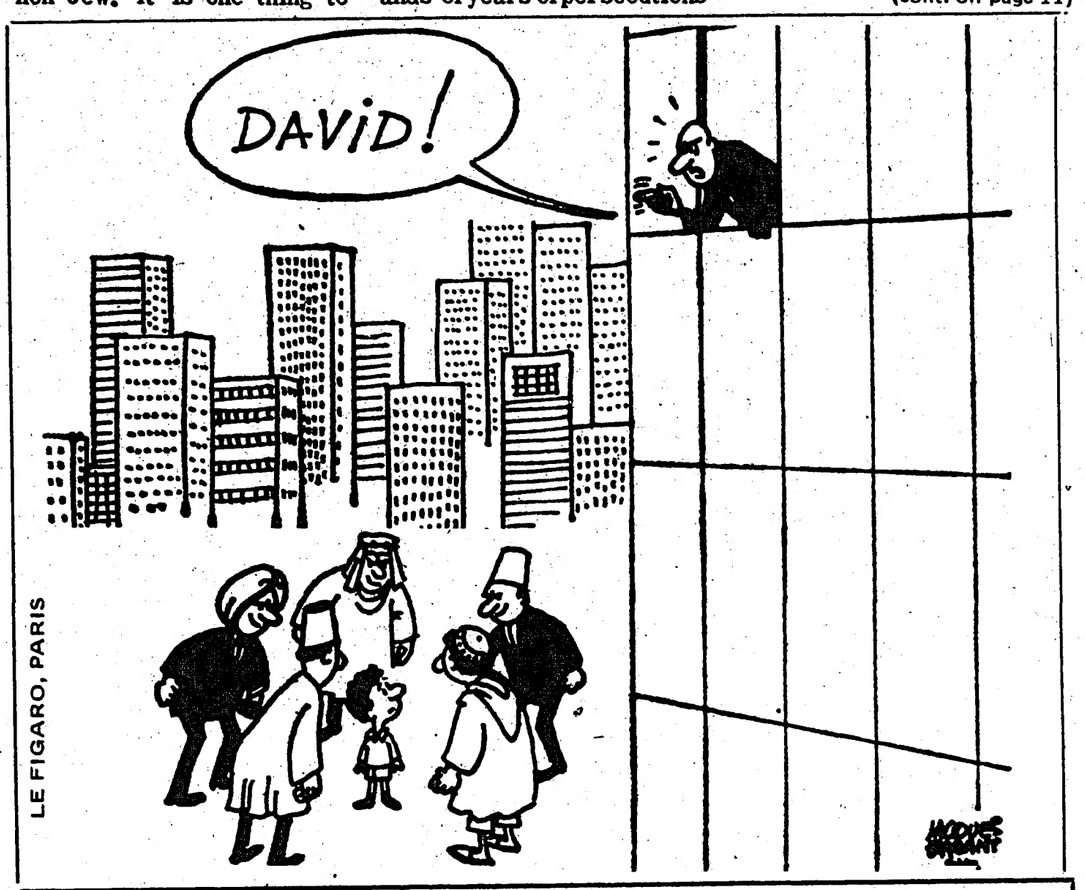
INTERFAITH DIALOGUE

(cong. from page 8)

area of social concern rather than totally abandon it to the secularists. At a time when even the Christian community desperately seeks more involvement in the "secular city," joint action in the social and economic fields represents a far more fruitful area of religious cooperation than all the dialogues, symposia or colloquia devoted to the discussion of purely theological positions where Judaism and Christianity have relatively little in common. It must be borne in mind that Judaism and Christianity are two distinct faith communities that cannot be brought together under the umbrella of a so-called common Judaeo-Christian religious tradition. Our opposition to this term must however not be misconstrued as total indifference to the religious values of Christianity. In our attitudes, we are certainly closer to the Christian than to the secularist and we obviously have more in common with Christianity than with religions such as Buddhism or Hinduism. Maimonides, who was far from being over-impressed with the virtures of Christianity, noted in a famous responsum (Teshuvot Ha-Rambam, No. 377) that the Christian attitude towards the Biblb entitles Christians to a preferential treatment over other non-Jews with respect to the propriety of receiving **Torah** instruction. This ruling of Maimonides merits special attention because of late the rather startling view has been advanced that we do not even have our Bible in common with Christians inasmuch as they refuse to read it in the light of our Oral Tradition. Our effort to bolster the uniqueness of Judaism needs not express itself in the attempt to downgrade the positive religious values of Christianity. There is nothing gained by maintaining that we have no special ties with Christianity over and above the ties of the common humanity that connect us with all human beings regardless of religious belief. Rabbi Moses Rivkes, writing in the Be'er Hagolah (Choshen Mishpat 425, 5) pointing to our common religious teachings, attributes great significance to the fact that the Christians, unlike ancient pagans, "believe in creatio ex nihilo and in the Exodus and other main principles of religion." In Rabbi Rivkes' view, Christians are not merely removed from the category of idolaters, but a special positive value is attached to those of their views which they share with Judaism.

But while recognizing the values of Christianity, we must exercise great caution lest we endorse features of Christianity which cannot be justified from our perspective. Just because Christianity is willing to assign a special role to Judaism, we need not return the compliment and accord -- as did Franz Rosenzweig, James Parkes, Hans Joachim Schoeps and Jacob Petuchowski -- a special place of honor to Christianity. We completely reject the "two covenants theory" according to which Judaism is the faith for the Jew, while Christianity is the faith of the non-Jew. It is one thing to recognize many positive features of the Christian faith and to see in it an extremely valuable ally in the struggle against secularism, but an entirely different matter to accept the Christian claim that Jesus filfills a unique function in the redemption of the world -- be it only for the non-Jew. We may feel flattered, especially after thousands of years of persecutions where we have been defamed as "perfidious" Jews that Christians now wish to become -- as Krister Stendahl puts it -- "honorary Jews." But we cannot follow the logic of Professor Lowell Streiker of Temple University, who in his recent article in the Christian Century (February 8, 1967) asks "If, and many modern Jews so assert,

(cont. on page 11)



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"DIRECT NEGOTIATIONS"

Continuation of Pearson article

work to be done and Israel has the energy and talent and drive to do it. There are so many horizons of constructive progress to be explored that could be of lasting benefit to the people of the whole area; an explanation remote from, and bearing no relation to, the kind of expansion which the Arab Government claim to fear.

The Government of Israel has more than once stated that its policy is to seek this kind of enduring peace. I am confident it will not depart from that policy, and do nothing to make its realization more difficult.

Nor do I believe that the plain people, the ordinary men and women of the neighboring Arab countries wish for war, with all its horrible and its certain consequences, from which they would be the first to suffer.

Modern wars, however, are made more often by miscalculation than by calculation: By accident more often than by design. Therein lies the greatest danger.

One thing is certain. The present status is not satisfactory. It is barely tolerable, and impossible of indefinite duration. In conditions of such tension and conflict, time is not on the side of peace or on those who want peace, unless the fears aroused produce the impulse to end them by negotiating an agreed settlement.

There is no doubt that the best procedure to bring about such a settlement would be direct negotiation between the parties concerned. Yet the Arab states flatly refuse such direct negotiation because, they say, it would constitute a formal recognition of Israel without conditions or terms; an argument which, in my view, is not valid. But, even if it were valid, bilateral negotiation on the Rhodes Conference, Model of 1947, through an intermediary, should be an acceptable compromise to the Arab side.

But, if that kind of negotiation merely brought about another uneasy ceasefire, the Israeli Government might understandably feel that this was not good enough, having already fought three times for the establishment and consolidation of their unacknowledged and unrecognized independent state existence. Until that recognition is given by those who now refuse it, how can there be peace?

Both recognition and survival - the two are in fact interdependent - are non-negotiable. They must be made secure, yet that cannot be done by arms alone. So how?

It may be that maintaining a strong and steady stand - refusing to be provoked into rash action - or into reaction beyond that which is essential to preserve order, while recognizing the obligations of humanity; it may be that this course will, in time, bring about direct negotiations for peace.

If so, then the confrontation will be a diplomatic, and not a military one, and both sides will have to make concessions on those points which are in fact negotiable. Otherwise the discussion will result in nothing but frustration and futility and failure again - and war again.

But what if direct negotiations prove to be impossible; if the Arab side remains adamant, insisting on an international settlement based on their understanding and interpretation of the security council resolution of 1967?

Then the outlook is dark - unless some internationally-sponsored arrangement can be found that is satisfactory - or, at the least acceptable to both sides.

I can well understand Israel's doubts about the likelihood of success along these lines - and I agree that peace cannot be gained through a contested settlement imposed by others, however mighty.

But all international moves - through the United Nations or elsewhere are not necessarily ill-timed or negative. It is the duty of Israel's friends to do what is possible to prevent any such result in any such moves.

It may also be that, in circumstances that may develop, some United Nations' intervention will be helpful in supervising and helping to maintain an agreed settlement; at least for a period of time.

As you may know, I have had some experience with proposals and arrangements for that kind of intervention. I remain convinced that in 1956 such intervention was important in the interest of peace. I realize also that the emergency conditions which then existed, conditions of actual armed conflict and the real danger of escalation of that conflict, required an international for to be brought into being without time for sufficient consideration of its organization and juridical basis being possible. In the light of the experience of UNEF, however, I would certainly not support the dispatch of such a force again to the Middle East or to any troubled area without both the practical and the juridical basis of that force being made clear beyond danger of later and arbitrary interpretation. The only exception I would make would be the actual outbreak of fighting in circumstances which made United Nations' intervention urgently and immediately necessary for a temporary purpose.

To conclude, I would only repeat that the basic, immediate, over-riding necessity is for peace. Yet there is no meaning to the cry for peace when there is no peace; unless every step possible is taken to bring it about. And I do not see those steps at this time leading to the result that Israel longs for. I do know - as you know - that peace can only be based on freedom and justice and security. I know - as you know - that security means both political and military security. Each depends on the other.

Neither, however, can be secured without the essential first step being taken by the Arab neighbors of Israel, the recognition of the State of Israel as a member of the international community, living its own life and realizing its own destiny.

God grant that this day will soon come."

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INTERFAITH DIALOGUE

(cont. from page 9)

Christianity has a role to play in redemptive history, does it make sense to regard this role as essentially outside of the covenant community of Israel?"

Even if we adopt Maimonides' position as expressed in Hilkhot Melakhim and concede to Christianity an important place in redemptive history, it still does not follow at all from this premise that Christians are involved in the special covenant of Israel. By the same token, with all our appreciation of Christianity as an avenue to God available to the non-Jewish world, we must not gloss over the fact that the Trinitarian faith still falls short of our universal religious ideals. While the belief in the Trinity -- classified by the Halakhah as Shituph -- may not be regarded as downright prohibited to the non-Jew, we still cannot recommend is as the ideal way in which the non-Jew should relate himself to God.

We should point out that we regard belief in the Trinity as such an aberration that we would rather have a Jew remain an agnostic or atheist than accept these doctrines which for a Jew would involve apostacy or idolatry. It has been suggested by Arthur Gilbert that Jews must come to grips with the theological significance of Christianity because it arose out of Judaism. On the basis of this genetic fallacy we could also argue that Judaism must come to grips with the theological meaning of Marxism because it also arose out of the matrix of Jewish messianic thinking and was first developed by individuals of Jewish descent. It must not be overlooked that whereas Judaism presents a theological problem, if not a challenge, for Christianity, the values and insights of Judaism can be presented with complete disregard for Christianity. It is only with respect to the proper approach to the Christian community that Christian theological dogmas need be considered by us at all. In the light of shifting theological positions of Christianity it is quite possible that we can modify certain attitudes to Christianity. Just as during the Middle Ages rabbis ruled that Christians no longer qualified as idolaters it may be possible in the light of new theological positions adopted by Christianity that they may no longer even be guilty of Shituph. By the same token, we may question whether some of the new theological stances may not imply that certain Christian groups may have to forfeit certain privileges they enjoy now over non-believers. But questions of this nature, however important they may be with respect to our relationship vis-a-vis the non-Jewish community, do not figure at all in the development of our own theological position where we must insist on complete independence. We cannot enter into any deals with respect to matters of theologyl We regard as offensive the mere suggestion that in return for the abandonment of missionary activities on the part of the Christian world, Jews should be prepared to acknowledge Christianity as the valid approach to the non-Jewish world. No matter how tempting the overtures of the Christian world, we cannot accept the proposal of Gregory Baum that we acknowledge Christians as the people of the covenant instead of merely classifying them as "the good people of the nations."

Matters of religious faith do not lend themselves to negotiation where in order to arrive at a mutually agreeable settlement both sides are ready to make concessions. Christians, especially after Auschwitz, may have compelling moral reasons to reconsider the propriety of theological tenets which resulted in the "teaching of contempt" with all its disastrous implications. But Jews have no corresponding legacy of theological hatred which they have to revise, and it is difficult to see, no matter how positive Christians become in their evaluation of Judaism, how Jews can go beyond this stage where Trinitarian belief is tolerated for non-Jews as an advancement over paganism. It is inconceivable that Jews should compromise on their eschatological ideal that all of mankind would ultimately accept the pure faith in a living God that is shorn of all such distortions as contained in the Christian doctrine of Incarnation or Trinity.

It has been said by the proponents of dialogue that exposure to the values of a different faith tends to confirm or purify one's own religious convictions. There can be no doubt that one's theological thinking can be stimulated and refined by acquaintance with the works of theological writing also indicates that it is extremely difficult to guard against the intrusion of categories which are foreign to Jewish thought. Perhaps equally disastrous is the tendency on the part of Jewish thinkers to overreact against Christian categories to such an extent that Judaism emerges as an inverted form of Christianity. With the operation of an over-sensitive defense mechanism, authentic Jewish categories are frequently dismissed as Christian simply because they are also encountered in Christian theological writings. Because of the delicate situation involved, extreme caution has to be taken to man-

(cont. on page 15)

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The desc

a tale by Isaac Bashevis Singer

A JCNS

We lived at 10 Krochmalna Street. A few doors away from us at number 16 dwelt a tiny little man, a rabbi who would have been a person of great significance if family were everything. His father's father was Reb Moshe, who had in turn had as his father the great Kozhenitz Rabbi. Rabbi Berele was already in his eighties when I knew him. The reason he was not an accepted Hassidic rabbi was his inability to study. He could barely struggle through a chapter of the Mishnah. It was his fate to go through life known as the grandson of the great Kozhenitz Rabbi, but himself only a rabbi for women.

But he was a man of breeding, having inherited the gentility of his distinguished ancestors. A small man with a full white beard, he wore an outer garment of silk, a sable hat, white stockings, and breeches. His beadle accompanied him wherever he went. So slowly did he walk that it took him half an hour to get from his house to the Hassidic study house two blocks away. He had such a pronounced stoop that all one could make out of him was a white beard, a sable hat, and a bundle of silk.

As he passed, the market-women praised him. Gentiles stared at him uncomprehendingly. Reb Berele lived a life of near perfect serenity. Once I watched him put on his phylacteries. His hands scarcely moved. It took him almost an hour to wind the thongs round his arm. The tranquillity in his eyes was of a variety men have already forgotten. This midget of a man was a hearty eater and a brandy drinker as well. He always wore a joyous holiday look of contentment on his florid face.

Every Purim, as a token of his affection, Reb Berele sent my father a fish which had been cooked in sweet-and-sour sauce. Whenever the two met on the street, he chided my father for not visiting him more often; my father only went to Reb Berele's when someone in our house died. Being a *Kohen*, of priestly descent, father was not permitted, according to Mosaic law, to remain in a house which contained a corpse.

Whenever father went to Reb Berele's, he took me with him. The only thing Reb Berele liked to do besides pray was to recite the Zohar. It is doubtful whether he understood the Aramaic in which the book is written. But what difference did that make? Since the Zohar deals with various celestial secrets such as the hierarchy of angels and the sacred names of God, the mere act of enunciating the words elevates the soul. Actually Reb Berele didn't quite speak the text but mumbled it with that sort of exuberance that comes from having led a pure and blameless life.

By the time I knew him, Reb Berele was tended by a woman servant, his wife having died. Women came to ask him to pray for their sick children, to give them his blessing for continued good health, or to intercede with Heaven on their behalf when they were pregnant or about to go into labour. Reb Berele, taking a pinch of snuff from his bone snuffbox, promised the best for everyone. He had two sons who were also rabbis of small importance, but were otherwise unlike their father.

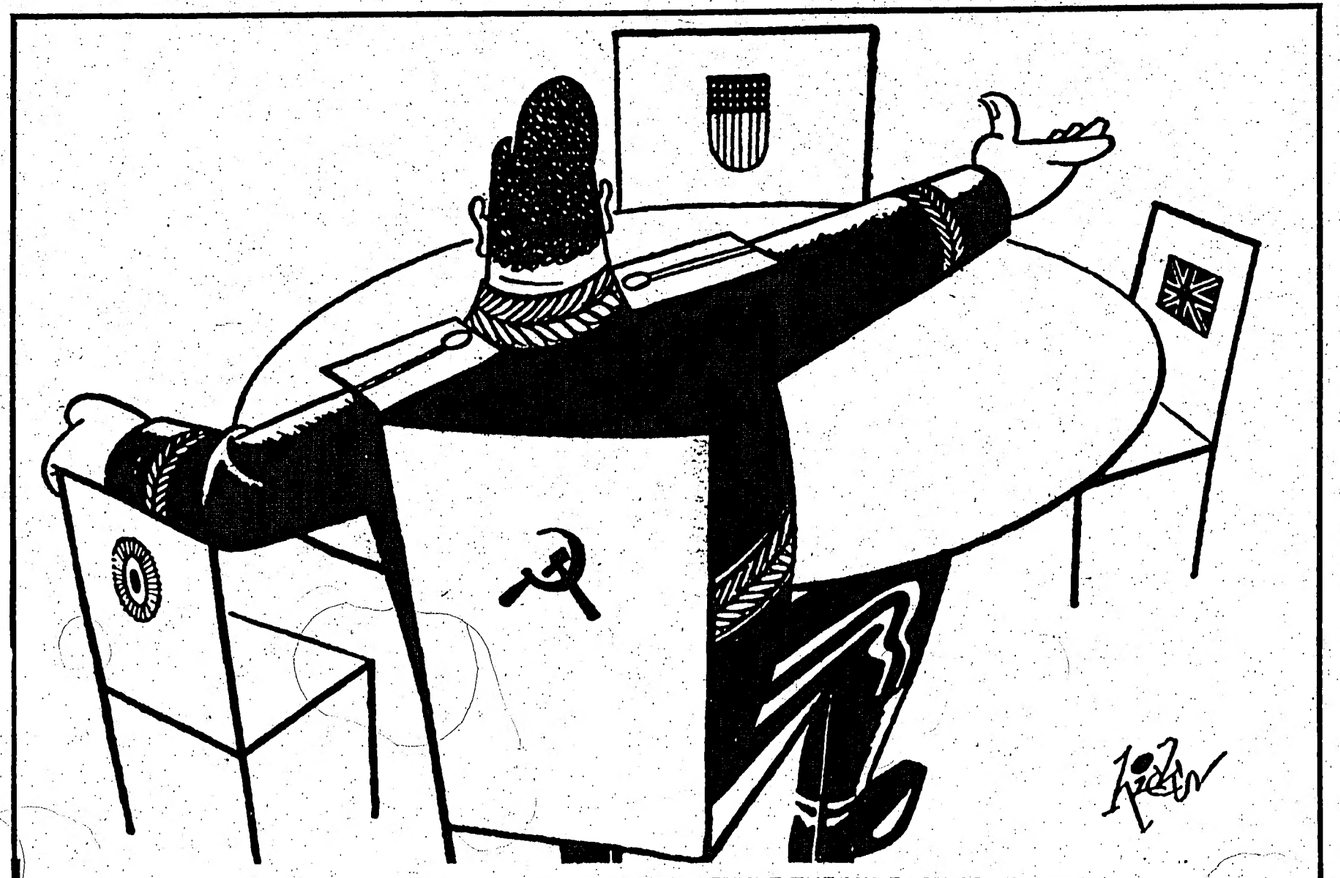
He was small; they were large. He was slow; they were speedy. Those sons were so alike you would have thought them twins, and perhaps they were. For them to have sat around and waited for women to consult them would have been a waste of time. They were obliged to rush about the city in search of wealthy patrons who were willing to give a hand up to the great-grandsons of the Kozhenitz Rabbi. Like their father, they wore silk gaberdines and sable hats as they hurried about, their predatory eyes scanning the upper storeys of houses. At times I felt the force that propelled them was so great that they would suddenly spread their coat-tails and soar off over the rooftops.

Between Reb Berele's sons and the rest of the city of Warsaw there existed an undeclared war. The city was determined to give these cunning men nothing. 'Let them work for a living like everyone else,' the city seemed to say. 'Why don't they go peddle herring in the market place?' Reb Berele's sons, having wives and children to support and unwilling to take no for an answer, rushed off to the back door when the front of a house was slammed in their faces. They were always thinking up some new scheme to promote themselves a few more roubles. For them it was merely a matter of being sufficiently alert and enterprising.

And Reb Berele's well-born sons always managed to get what they were after.

One day father was delighted to find that the old man had come to visit us. Imagine having the grandson of the Kozhenitz Rabbi in our house! For a full hour the two men discussed Jewish affairs, current events, their respective lives, and the unique customs of Kozhenitz and Lublin. Finally Reb Berele explained why he had come; he wanted to get married.

Soon in walked the bride-to-be, a woman of seventy and a rabbi's widow. She was at least two heads taller than Reb Berele. A stout woman, she wore a fur coat and a peaked bonnet, and spoke in a loud voice. She sprinkled her Yiddish with Hebrew. A



BREZHNEV TO THE BIG 4: ...AND NOW LET'S SETTLE THE MIDEAST CONFLICT...
Die Welt

The mission men

FROM

Early November, and now are the days of the big sunsets. They come in on schedule, round about half-past-four. One minute there's the sun—orange, turning to tangerine, to blood—and the next it's dropping so fast that all in seconds it's drowning in its own reflection.

In these last dramatic minutes, another spectacle has lately been available to the observant hereabouts. An angular, harried figure, black against the light, hurries to

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EXCLUSIVE

Drawings by Felix Fabian

notorious sponger in her own right, she was busy collecting money to subsidise an edition of a commentary that her late husband had written. That was how she had happened to meet Reb Berele. One remark had led to another and finally to the betrothal.

Though father was surprised that so old a man should be planning to get married, he recognised that such things do happen. Mother was shocked, maintaining that the marriage was wrong for both parties. But no one can interfere in such matters and father did want to earn the money for performing the ceremony.

I attended the wedding because I was one

of those who carried the four-pronged wedding canopy that was stored near the stove in our apartment. Reb Berele's spacious home was alight with candles and lamps. Reb Berele's face was aglow as he and his bride took their places under the canopy. But unlike the groom, the bride didn't seem happy, kept looking about her as if perplexed by something. She was wearing a new cape and a holiday bonnet. One could read in her face a refusal to suffer and a determination to snatch from life all that it has to offer. Reb Berele was not the proper mate for her; she needed a mightier man. But when one is seventy one can't afford to be choosy. Better Reb Berele than no one.

During the wedding-supper, the newly-coined *Rebbitzin* began accusing the maid of mismanaging the household. It was obvious that the two women would not remain long under the same roof. And sure enough, a few days later, Reb Berele's housekeeper came to our house to accuse her employer. She had just been discharged. This was only the beginning. The new *Rebbitzin* was evidently insane with ambition. Why should Reb Berele be the insignificant rabbi he was when he came from such important stock? She was determined to correct that situation and circulated stories among the women about the miraculous acts of her saintly husband. Whether she was at the

butcher's, or the grocer's, or the supermarket, she kept on singing Reb Berele's praises. But people know how to estimate each other and the women remarked, 'This is a loud mouth.'

At the same time as she was trying to advance Reb Berele's career, she continued collecting money for her first husband's book. After all, what did one thing have to do with the other?

Eventually friction developed between her and her step-sons. The *Rebbitzin* took up the fight with vigour. Fed up with the whole mess, Reb Berele retired to his bed with a lung infection.

He lay there as calm and serene as ever, coughing and smiling. When it was time for him to put on his phylacteries he would sigh softly, and tie them to his arms with his characteristic slowness. Women still came to see him, and he continued to pray for their good health and the health of their children, or whatever they wanted. He still liked to nibble on a piece of cake and wash it down with a little brandy.

One day he sighed deeply and gave up his soul. The Hassidim, who while he lived had rarely thought of Reb Berele, flocked to his funeral. After all, he was the grandson of the Kozhenitz Rabbi. There were a whole host of rabbis at the ceremony. At the open grave, the sobbing *Rebbitzin* spread out her arms and delivered her own eulogy, although one had already been given. The sons of the dead man recited the Kaddish, and studied the crowd in search of possible benefactors.

The sons observed the period of mourning with their step-mother, but apparently made her life miserable, for she packed up and left the house as soon as she could. Eventually she showed up at our place to complain about her step-sons. That was when I first learned that one bully can't bear another. The weeping *Rebbitzin* cleared her nose, and bewailed her marriage. She had lived fifty years with her first husband, blessed be his memory. What had she needed this second marriage for? She had thought she could find somewhere to lay her head, but it had been ordained otherwise. Now she would know no peace until her first husband's book was published.

Mother, a keen judge of people, listened to her in silence, with a look that seemed to say, I know all of your tricks already. Father, however, pitied her. She spoke to him about learned matters, making incredible blunders as she did so, boasted about her forebears, and bemoaned her health, demanding that father take up a collection to send her to a health resort for arthritis. As she rambled on, she kept on drinking tea and munching cookies. Looking at my mother, she said, 'How old are you, may the evil eye spare you?'

Mother told her.

'Ach, if I were only your age again!'

'What would you do?'

'I would move mountains.'

There were no mountains near Warsaw, but she soon married another man, who was supported by his rich children. Her first husband's book was never published. □

I ISRAEL - WITH A SMILE ...

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" Woe unto thee, Korazin! . . . I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, than for you." They had laughed at him in the synagogue there.

It is to Korazin I've returned most. The ruined village straggles through a desolate, most beautiful valley, through which you can see a corner of Kinneret, the Biblical Sea of Galilee.

Very poignant to stand in that synagogue, open to the sky for the best part of two thousand years, and look down through the valley up which the Nazarene walked with his followers to preach on this spot, and to meet derision.

It's not easy to find, though somebody had pinpointed the site for me on a map. There is no signpost and no indication from the road—only, as you walk, slight signs in the tumbled black basalt rock that is strewn about all the hillsides, that on this hillside it was once not tumbled.

A little opening in the bleached, knee-high thistles, evidence of a track, and then it's all about you—shattered houses, remains of streets, the pillared synagogue, all made from the volcanic stone of the area.

The synagogue must have been a place of considerable black magnificence; columns, pedestals, lintels, beautifully carved with pomegranates, roses, fig leaves; still lying there broken in the thistles, totally silent, and except for me not a living creature there but the lizards sunning themselves on what was perhaps the wardens' seat.

It is one of the ironies of our story that this place has remained in the world's memory only because of the curse of the angry young Jew. But locked away in the Jewish lore is another memory. In that masterpiece of loving recollection, the Talmud, the humble village of Korazin has also not been forgotten. In Tractate Menachot, Reb Jose (2nd century) mildly reminisces that the area used to grow some very fine wheat.

How even more poignant, then, in the multiplying ironies of our people, is the little Hebrew sign just a hundred yards or so up the road? It's a JNF sign announcing that the land hereabouts is scheduled for reclamation.

One day the fine wheat will grow again in Korazin. I hope the synagogue rises again, too.

At week-ends, I return to the architectural problems—and to family and social life. Indulging in the latter the other week, I found myself one of a small party that included another harried emissary, General Odd Bull.

Most inscrutable of the Scandinavians who have, somewhat bizarrely, enmeshed themselves in our Levantine affairs (Bernadotte, Hammerskjold, Jarring), Bull is a pinkish bluff figure of faintly puzzled countenance, an ex-general of the Norwegian Air Force.

A fund of lore about his native haunts he's rather more reserved about ours: warily uncommunicative, for instance, about Amman. I asked if he expected to be visiting it again soon.

A look very like the one that must have crossed Jonah's face when Nineveh cropped up in conversation, clouded the open Norwegian features. "I expect so," he said.

Lionel Davidson

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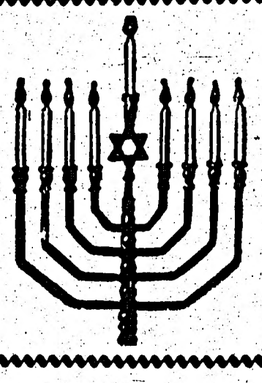

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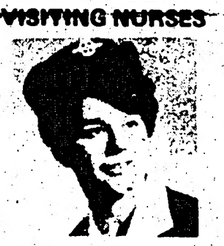

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INTERFAITH DIALOGUE

(cont. from page 11)

euver a safe middle course between the two extremes and only properly qualified specialists should devote themselves to the study in depty of non-Jewish theologies. In the light of the utter incommensurability of the respective theological commitments, it is difficult to see how fruitful theological dialogue on matters affecting the contents of one's belief can really take place between Judaism and Christianity. While the two respective faith comminities share many common problems -- especially with respect to the very possibility of holding a religious belief in our present secular climate -- nonetheless when it comes to the matters of the content of belief there really exists no common universe of discourse. Those who are committed to a particular religious faith as the embodiment of their ultimate concerns cannot listen to "other religions" with a view to deriving from them insights that would serve as a corrective to the inadequacies and shortcomings of their own faith. Morris Raphael Cohen pointed to an essential defect besetting many philosophical systems when he maintained that philosophers are usually right in what they see and wrong in what they fail to see. But a religious faith is not a philosophical system that is subject to correction by another system. Religious faith represents an ultimate commitment to the insights and values of a particular faith and therefore cannot be modified or corrected in the light of another system.

Notwithstanding the fact that by now aversion to doctrinal dialogue is no longer confined to orthodox circles, it is still fashionable to attribute the opposition to dialogue to the rigidity that allegedly is the hallmark of the orthodox mentality. It has been charged that this supposedly deplorable lack of "openness" prevents orthodoxy from grasping the great religious merits of a dialogue in which one is open to the values, beliefs and commitments of another faith. Thus Hans Joachim Schoeps extolls the existential dialogue in which "conflicting beliefs are not abolished; instead, the conflicts arising from what is acknowledged through faith are brought into sharp relief, there is real understanding on the third realm, that of spirit and truth from which religion develops." (The Jewish-Christian Argument, p. 126-127).

Underlying this faith in the dialogue is the assumption that various particular formulations of religious truth are but inadequate attempts to appropriate a higher but rather elusive religious truth. But this is precisely what is challenged by the orthodox position. It is the commitment to an individual particular faith that provides the believer with the ultimate standards of value. As Emil Brunner has pointed out, the believer does not use his particular faith as one of the many different modes of striving for an ultimate truth. Speaking of Christianity he maintained that "Christian faith would cease to be faith if it wanted to ground the truth of this affirmation on a universal truth. The very nature of revealed faith involves reversing the classification of universal and special because a particular, e.g. revelation, is regarded as ranking above every universal." (Philosophy of Religion, p. 16).

There is no such thing as an essence of religion which can be extracted from a variety of religious affirmations. Nor is it feasible without doing violence to the integrity of religious faith to accept the notion of the idealists that the "idea" of religion is only partially realized in the various historic religions. It is precisely because modern dialogue stipulates this mutual openness that it is far more dangerous to a genuine faith commitment than the admittedly futile inter-faith disputations of the Middle Ages. Dialogue is not a purely academic scholarly exercise dedicated to a purely objective study and analysis of religious phenomena. What is intended by the modern religious dialogue is the creation of a climate where different believers encounter each other as believers (not simply as scholars) with a view to deepening each other's faith experience. It is questionable whether any genuine believer can really enter into such a dialogue without at least subtly conveying his aversion to such notions as Trinity and the Incarnation? Let it be granted that a Jew has no real desire to convert his partner in dialogue to Judaism. But even in a pluralistic climate would he not prefer the Christian to abandon the distortions of monotheism and accept a more refined version of faith in God? A Jew may prefer Christianity over paganism, but sooner or later he would attempt to wean the Christian away from those Christian dogmas which offend Jewish sensitivities. And if it is difficult for a Jew who operates within a particularist universe of discourse to forego all missionary efforts, how much more so for the Christian who clings to a kerygmatic faith with universalistic ecumenical goals. It must also be remembered that with the notable exception of a few theologians (Tillich, Niebuhr, James Parkes, Roy Eckhardt, etc.) the mainstream of Christian thinking still retains the hope for the ultimate conversion of the Jews. For that matter, many liberal Christian theologians maintain that the very kerygmatic character of Christianity would be compromised if the eschatological hope for conversion of the Jews would be surrendered. It is next to impossible to draw a clear-cut line of demarcation indicating where dialogue stops and proselytization begins. At which point should we break off discussions because we have crossed over from the domain of legitimate dialogue into the forbidden zone of outright missionary activities?

None of the arguments in favor of inter-faith dialogues can compete in popularity with the promise of improved inter-group relations. It is widely held that such interfaith activity is indispensable for the promotion of real goodwill between the various religious communities. Obviously Jewish secular organizations advocate and support the dialogue so lavishly not because of a concern for the enhancement of religious values as such -- an area completely outside their purview -- but because of their legitimate interest in the reduction of intergroup tension. Because of this preoccupation with the elimination of conflict between faith

(cont. on page 19)

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'Let us go to the land of

Text of the letters from 18 Jewish families in the Soviet Union.

To the Honourable Joseph Tekoa
Representative of Israel at the United Nations Organisation

We hereby attach copy of a letter to the U.N. Commission for the Rights of Man. We ask you to take immediate measures to obtain in the shortest possible period of time a permit for our emigration to Israel.

We also ask you to take measures to distribute the attached letter among the members of the U.N. and also to have it published in the press, mentioning the full list of the signatories, with their given and family names and, if necessary, their addresses.

Because the time of fear is over -- the time for action has come.

Because if not I myself, then who? And if not today, then when?

* * *

To the Commission for the Rights of Man, United Nations Organisation
New York, U.S.A.

We, 18 religious Jewish families of Georgia, ask you to help us emigrate to Israel. Each of us, received the necessary questionnaires from the proper organs of the U.S.S.R. and had filled them out. Each had received an oral assurance that there would be no obstacles to his emigration. Each of us, awaiting a permit from day to day, has sold his property and has resigned from his job. However, long months have passed -- and for some even years -- and the emigration has not yet been permitted. We have sent hundreds of letters and telegrams -- they disappeared like teardrops in desert sands. We hear, orally, one-syllabled refusals, we see no written answers nobody explains anything, our fate concerns nobody.

But we are waiting, because we believe.

We, the 18 religious families of Georgia, consider it necessary to explain why we want to go to Israel.

Everyone knows how justly the national policy in the U.S.S.R. is carried out, the theoretic foundations for which had been formulated by the founder of the State, V. I. Lenin. For ages there have been no Jewish pogroms in the country, there is no pale of settlement and no numerus clausus. Jews can walk the streets without fearing for their lives, they can settle wherever they like, occupy any post -- even up to the post of a Minister -- as can be seen from the example of V. Dymshits, the Deputy Chairman of the Council of Ministers of the U.S.S.R. In the Supreme Soviet there is even a Jewish deputy -- A. Chakovsky, the editor-in-chief of the "Literaturnaya Gazets."

Therefore, it is not racial discrimination that forces us to leave the country. Perhaps, then, it is religious discrimination? But, in this country, synagogues are allowed and we are not forbidden to pray at home either. However, our prayers are with Israel, because it is said: "Let my right hand shrivel up if I forget thee, Jerusalem, because we, religious Jews, consider that there is no Jew without faith, as there is no faith without tradition. Of what, then, consists our faith and our traditions?

For a long time the Roman legions made a siege of Jerusalem. But, in spite of the well-known horrors of the blockade -- hunger, lack of water, sickness and much else -- the Jews did not renounce their faith and did not give up. However, even human forces have their limit. The barbarians finally burst into the Holy City. Thus, thousands of years ago, the Holy Temple was destroyed, and together with it, the Jewish state. But the nation remained. Although those Jews who could bear arms did not give themselves up to the enemy and killed one another, there remained the bleeding wounded and there remained the old men, the women and the children.

And whoever could not leave, was killed on the spot. And whoever could, went into the desert and whoever survived reached other countries in order to believe, to pray and to wait. From then on they had to search for a living in other people's lands, among people who hated them. Pelted with insults, splashed by the dirt of slander scorned and oppressed, they earned their bread by their blood and their sweat and they brought up their children.

Their hands were caloused, their souls were bleeding. But the main thing was, the nation did not perish -- and what a nation. The Jews have given the world religion and revolutionaries, philosophers and scholars, rich men and sages, geniuses with the heart of a child and with the eyes of old men. There is no branch of knowledge, no literature and art to which Jews hadn't given their contribution. There is no country that has given shelter to the Jews that they hadn't thanked by their work. And

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our ancestors'

what did the Jews get in exchange?

When all lived bearable, the Jews in fear awaited other times. And when things became bad for all, the Jews knew: their mortal hour had come and then they either hid or fled from the country.

And whoever fled, began everything from the beginning.

And whoever could not flee, perished.

And whoever hid himself well, awaited other times.

Who hadn't oppressed the Jews? In their persecution all united.

Whenever untalented generals lost a war, at once it was among the Jews that the culprits for the defeat were looked for. Whenever a political adventurer failed to fulfil the heap of promises he had made, the reason for this was immediately found -- the Jews. They perished in the dungeons of the Inquisition in Spain and in the Fascist concentration camps in Germany. The anti-Semites brandished, like a bugaboo, the Dreyfus Affair in enlightened France and the Beilis Affair in illiterate Russia.

And the Jews had to bear it all.

At the same time they could have -- lived peacefully -- like others, they only had to pass over to another faith. Some did so -- everywhere there are people of little courage. But millions and millions preferred the life of martyrs, and often even death, to renunciation.

And even if they roamed over the earth without a shelter -- God had place for all.

And although their dust is dispersed throughout the world, their memory is alive.

Their blood is in our veins, our tears are their tears.

The prophecy has come true: Israel has arisen from the ashes. We have not forgotten Jerusalem and it needs our hands.

There are 18 of us, of those who have signed this letter. But whoever thinks that there are only 18 of us, is mistaken. There could have been many more signatures.

They say that there are only 12 million Jews in the world. But whoever thinks that there are only 12 million of us, is mistaken. Because with those who pray for Israel are hundreds of millions, of those who did not live long enough, of those who have been tortured to death, of those who are no

(cont. on page 18)

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RUSSIAN JEWS APPEAL

(cont. from page 17)

longer here. They walk with us in the same ranks, the unvanquished and the ever living, those who have transmitted to us their traditions of struggle and of faith.

This is why we want to go to Israel ...

History has placed a great mission on the United Nations -- to think about people and to help them. Therefore we demand that the U.N. Commission for the Rights of Man should take all the measures that it can and, in the shortest possible time, should obtain from the Government of the U.S.S.R. the permit for our emigration. It is incomprehensible that, at the end of the 20th century, it should be possible to forbid people to live wherever they wish. It is strange how one can forget the widely broadcast appeals concerning the right of nations for self-determination and, naturally, the rights of men, out of whom nations are composed.

We shall wait for months and for years, if necessary for our entire life, but we shall not renounce our faith and our hope.

We believe: our prayers have reached God.

We know: our appeals will reach men.

Because we do not ask for much -- let us go to the land of our ancestors:

Signatures:

Elashvili, Shabata Mikhaloivich, Kutaisi, Dzhapardize 53; Elashvili Mikhail Shabatovich, Kutaisi, Dzhapardize 33; Elashvili, Izrael Mikhallovich, Kutaisi, Kirov 31; Elashvili, Yakov Aronovich, Kutaisi, Mayakovsky 15; Khikhinashvili, Mordekh Isakovich, Kutaisi, Makharadze 19; Chikvashvili, Mikhail Samuilovich, Kutaisi, Khakhanashvili 88; Chikvashvili, Moshe Samuilovich, Kutaisi, Tsereteli 32; Beberashvili, Mikhail Rubenovich, Kutaisi, Klara-Tsetkina 9; Elashvili, Yakov Israilovich, Kutaisi, Tsereteli 54; Mikhelashvili, Haim Aronovich, Poti, Tskhakaya 57; Mikhailashvili, Albert Haimovich, Poti, Tshkakaya 5U; Mikhailashvili, Aron Haimovich, Poti, Dzhaparidze 18; Tetruashvili, Haim Davidovich, Kutaisi, Dzhaparidze 42; Tsitsuashvili, Isro Zakharovich, Kutaisi, Dzhaparidze 42; Tsitsuashvili, Isro Zakharovich, Kutaisi, Shaumiana 1, Lane No. 5; Tsitsuashvili, Efrem Isrovich, Kutaisi, Shaumiana 1, Lane No. 6; Yakobishvili, Bension Sholovich, Tbilisi, 4 (Poste Restaute), (lived on Bornova St. 81); Batoniashvili, Mikhail Rafaclovich, Kutaisi, Dzhaparidze 53; Tetruashvili, Mikhail Shalomovich, Kulash, Stalin No. 114; Av.

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Interfaith dialogue

(cont. from page 15)

communities, there is hardly any consideration given to the question whether and to what extent interfaith dialogue on the popular level would be a factor in eroding the already tenuous bonds which still connect the marginal Jew with the Jewish community.

Writing several years ago ("The Christian Jewish Dialogue," The Jewish Spectator, March-April 1965), Professor Petuchowski foresaw that in the wake of the Christian-Jewish dialogue we are bound to lose some of the uncommitted Jews who hover on the periphery of Jewish life. But he felt that in such an eventuality we would lose only "nominal" Jews, not those who are genuine believers in Judaism as a religion, and that such a loss would be outweighed in gains for the cause of genuine religious commitment. However, many of us regard the defection even of non-committed Jews, be they even Jews without any Judaism at all, as a serious catastrophe that must be prevented at all costs. We would certainly prefer a secular Jew to remain an agnostic rather than become a believer in Christianity. One might, therefore, seriously question the propriety of procedures which might result in improved interfaith relations but would lead to serious defections from the Jewish community. After all, in matters of PIKUAH NEFESH, dangers to life -- and this category includes the danger to one's spiritual identity -- Judaism maintains that to save one individual is equivalent to saving the whole world. Moreover, we even challenge the validity of the basic premise of the secular defense organizations that interfaith dialogues are necessarily conducive to improved intergroup relations. Obviously, when conducted in frankness, candor and depth, and not geared to the requirements of professional goodwill experts who would supply us with a special syrup of sweet reasonableness to dissolve all religious differences in a bland mixture of harmony and peace, dialogues may actually accentuate religious divisiveness.

In the give and take of an honest discussion one cannot shy away from statements that may offend the sensitivities of the adherent to another faith. It might be helpful to recall what Edward Flannery said in The Anguish of the Jews. According to Flannery, Jews also bear a measure of responsibility for the development of antisemitism 1.- because of our separatist tendencies and 2.- and this is significant in our context here -- because we were guilty of proselytization. Obviously, any presentation of a religious point of view which insists upon the universal applicability of some of its doctrines leaves itself open to the charge of proselytization.

Basically, if Jews engage in dialogue with Christians, they find themselves treading a treacherous and narrow path similar to that of the rabbis of old who were coerced into disputations. Today we do not fear violent reprisals for the wrong answers, but the human reactions may not have changed so much over the centuries. What have we to gain from putting ourselves voluntarily into the position our ancestors were forced into? Instead of promoting good will, such confrontation is apt to destroy it.

It therefore seems that the best avenue to foster improved inter-faith activities is to concentrate on those areas where the various religious communities are truly united in a genuine community of interest and commitment. It is in the area of meaningful cooperation directed to the social realm that religion can provide the most effective answer to the growing secularization of society which endangers Judaism and Christianity alike.

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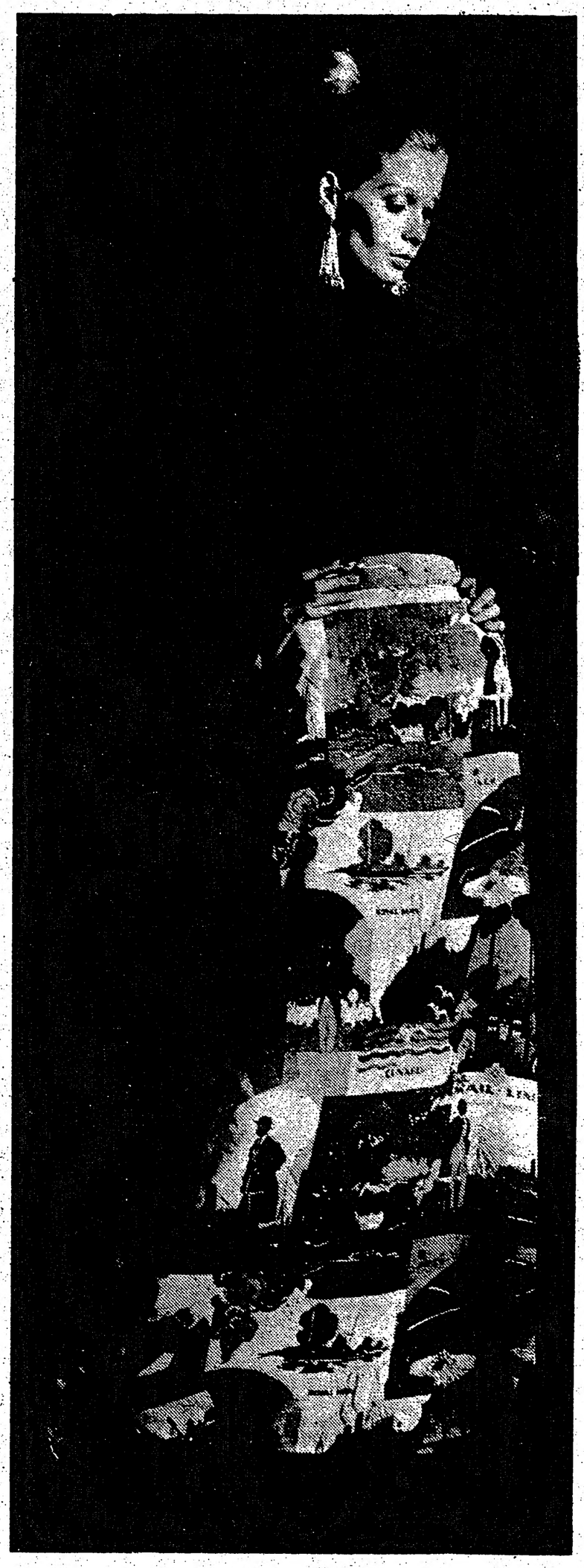

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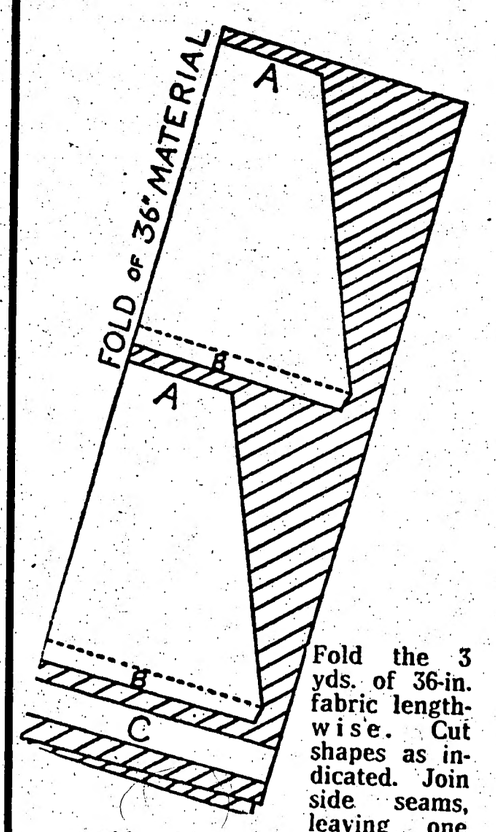

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By A. L. Goodhart

What once was regarded as the most important of all human rights is the "free exercise of religion," as it is called in the First Amendment to the United States Constitution. A difficulty here is that the exercise of one religion sometimes may mean the exclusion of another from the same place. Thus it would still probably mean death if a Christian or a Jew attempted to enter one of the two holy cities of the Mohammedans -- Mecca and Medina.

Jerusalem never has been similarly classed by the Moslems, as only the two mosques of the Dome of the Rock and El Aksa are regarded as sacred edifices. We may, therefore, say that, in Israel, freedom of religion means a natural right to practise any religion in so far as this does not conflict with the similar rights of others. This is the present position in the Old City of Jerusalem because Christians can worship in their various churches provided that they do not attack each other, the Mohammedans in their two beautiful mosques and Jews in the open space before the Temple Wall.

DEFILEMENT

This was not true in the 20 years after 1948, as Jews could not "exercise" their religion by praying at a place which they regarded as peculiary sacred. If they attempted to do so they were killed. This sacred place was purposely defiled when some urinals were placed against an adjoining wall and some houses which have been removed recently were built against it.

The present dispute does not, however, concern the free exercise of religion in the Old City, because no one questions this human right for all the adherents of the three religions, even when those who are most raucous in support of the right come from the USSR, which is opposed to all religions. The dispute concerns the entirely different right to exercise control over the territory in which the Holy Places of the three religions are situated, which is a completely separate matter.

RELIGIOUS DISPUTES

In fact more than three religions are concerned, because the differences between the Roman Catholic, the Greek Catholic, the Coptic and the more than one hundred independent and separate Protestant Churches have often been bitter and irreconcilable. It must be remembered that it was a dispute between the Roman

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discusses

# of Jerusalem

and the Greek Catholics concerning the care of the Church of the Nativity which was the immediate cause of the Crimean War, in which thousands of men died.

It is difficult, therefore, to determine to which religion, if any, the exercise of control over Jerusalem should be assigned. This question cannot be left indefinitely in abeyance without the danger of governmental chaos.

The Christian representatives, even if they could agree among themselves, which is most unlikely, cannot claim any title to the land, as the last time they held Jerusalem was briefly during the Crusades, when a Christian kingdom was established. It lasted until 1187 when Saladin recaptured it. The fact that Christians regard Jerusalem with reverence does not by itself entitle them to claim any right of control over it.

In so far as such a claim could be justified, it would be necessary to show that in the past they had played a leading role in the restoration of the Old City and had attempted to protect the rights of all faiths to the free exercise of their religion. Unfortunately their record on these two points is blank.

Nor has the Hashemite King of Jordan any title to Jerusalem, as the Old City was forcibly captured in 1948 when the majority of its inhabitants were Jews. This might give the latter a claim on the ground of self determination, but this is a purely legal point which need not be stressed here. It is here, therefore, that the human or natural and not the legal title to Jerusalem must be given paramount consideration.

It is important to note that, during the six hundred years in which the Arabs claim to have been in control of the city, it was allowed to fall into ruins. Its water supply and its drainage system were so inadequate that it was ravaged continually by the plague. It was not until the end of the nineteenth century that an adequate road from Jaffa to Jerusalem was constructed, but this continued to be threatened by bandits.

It is noteworthy that the King of Jordan never claimed to be the King of Jerusalem during the Mandate period, nor did Egypt or Syria recognize such a right; both were ready to seize as much of the land as possible if they were given a chance to do so. The vague Arab claim, which in this connection must mean the claim of Jordan, has no foundation either in history or in present day facts. To hand over the beautiful city of Jerusalem to the arbitrary will of the Jordanians would be a crime against civilization.

The third claimant to sovereign control over the Old City of Jerusalem is the United Nations, on the ground that this would guarantee impartial control of their sacred edifices to the various religions, and protection to the numerous races living within its walls.

Unfortunately, the record of the UN as an impartial administration has been a dismal one. For more than twenty years it failed completely to take any steps which would protect Jewish rights in Jerusalem or on Mount Scopus. Nor would the presence of UN forces in the city be a guarantee for the future, as they might be withdrawn without a moment's notice by the Secretary-General as happened in Gaza and Sharm-el-Sheik.

How dangerous to peace such an international government would be can be learned from the history of Danzig and Berlin because every religious or racial group would be trying to exert control.

Against this threat of chaos can be measured the control now exercised by Israel. When attempting to predict a man's future actions, it is essential to consider his self interest, because in most cases they will furnish an adequate guide.

Thus, recently, the ex-Mufti of Jerusalem, speaking from Cairo, stated that Israel had attempted to destroy the El Aksa Mosque as part of its plan to drive all Christians and Moslems out of Palestine. He probably believes that this is true, because it accords with his own disastrous doctrine which he has preached for more than forty years, that the Arabs should drive all the Jews into the sea. But to those who are not blinded by prejudice, it must be evident that it is to the self interest of Israel to protect all religions.

Professor Goodhart, KBE, QC, is the former Master of University College, Oxford, and editor of the Law Quarterly Review. This article is extracted from an address to the International Congress of Jewish Lawyers, held recently in Jerusalem.

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